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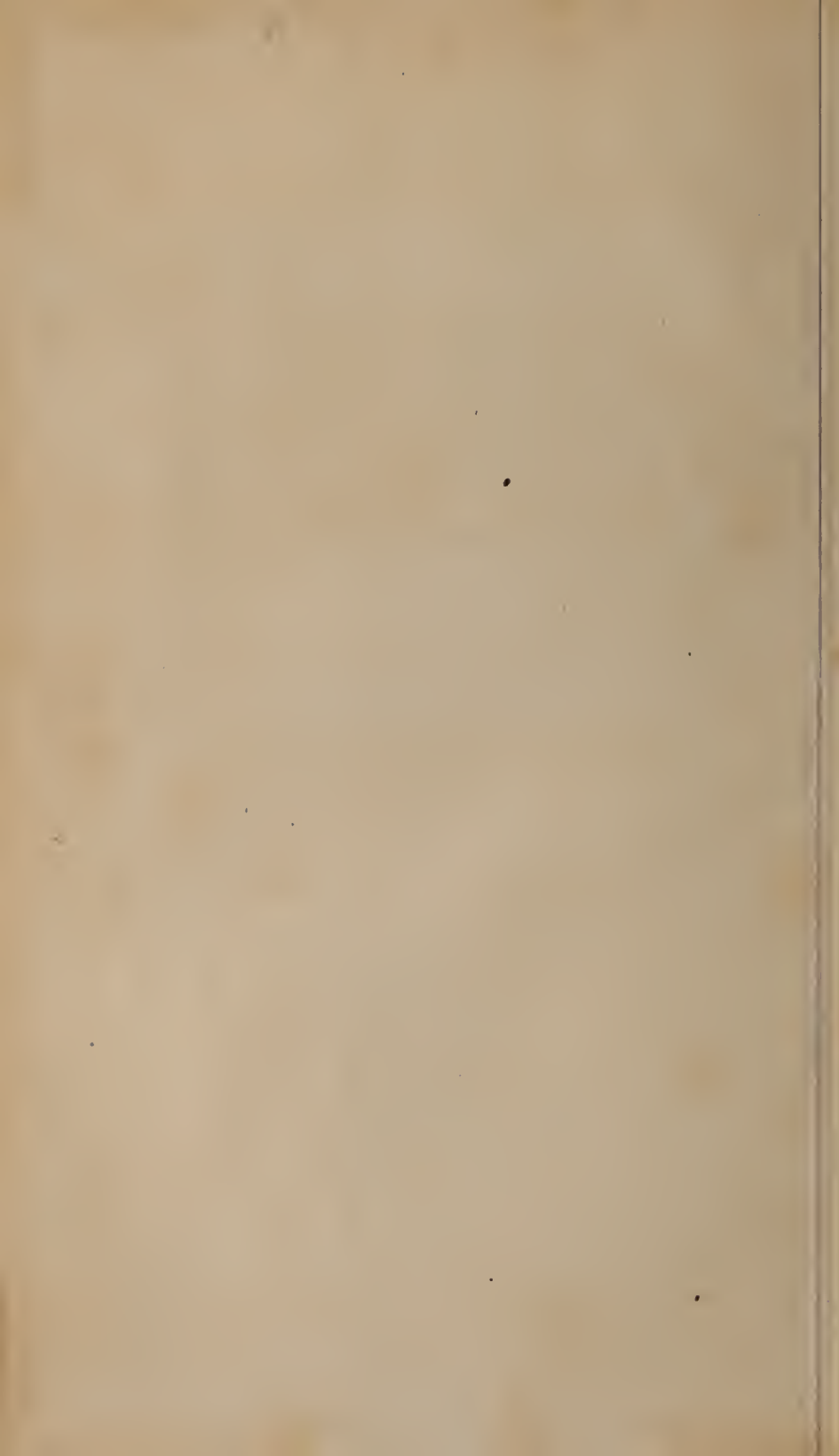
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THE
MISSIONARY HERALD,

CONTAINING

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WITH A VIEW OF

OTHER BENEVOLENT OPERATIONS.

FOR THE YEAR 1855.

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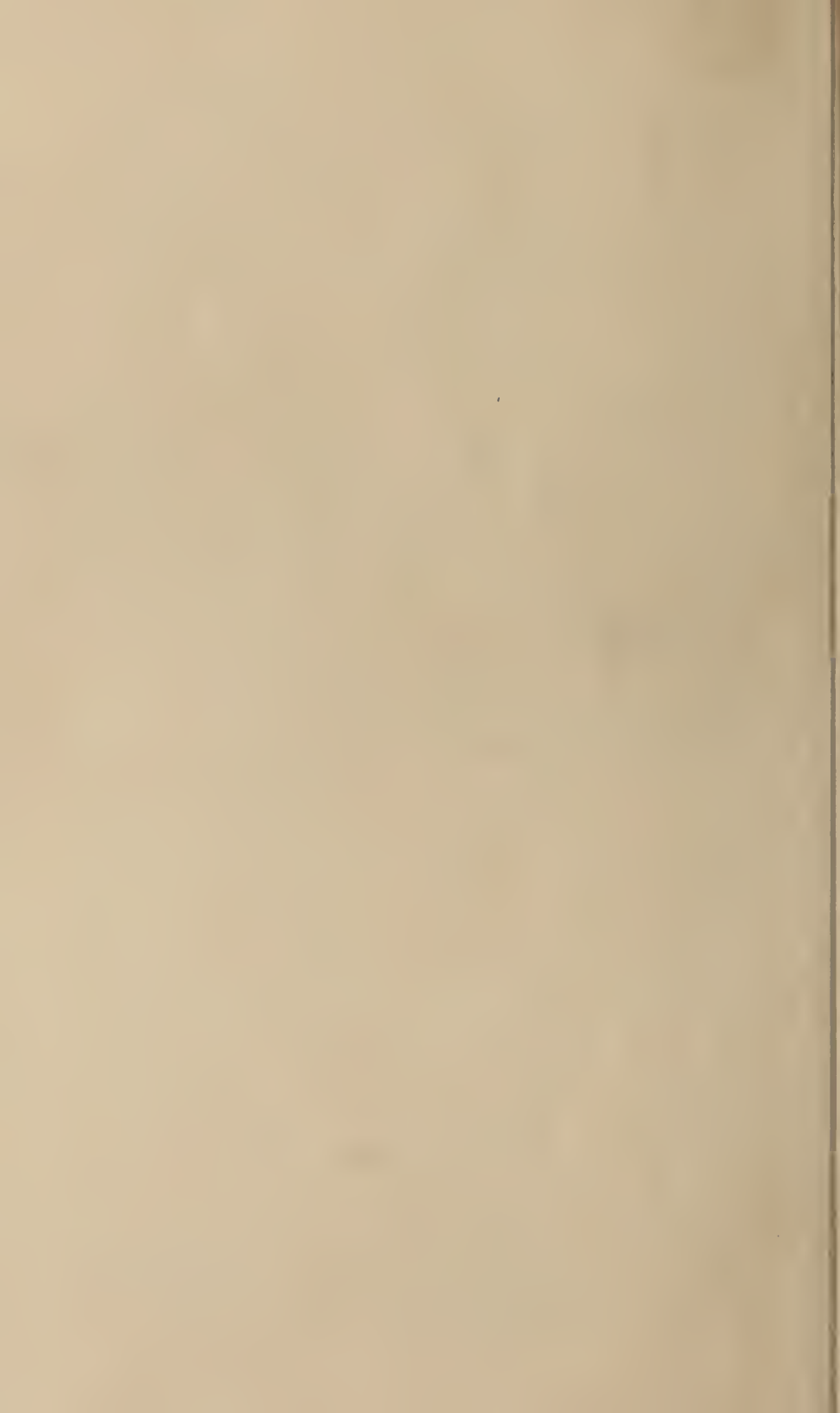
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Gaboon.

VISIT OF MESSRS. WALKER AND PRESTON TO THE RIVER NAZARETH.

Sangatanga.

IN 1853, the Gaboon mission was requested to consider the expediency of commencing operations at some point south of its present stations. For the purpose of gaining the needful information, Messrs. Walker and Preston, on the 30th of August, 1854, went with Captain Lawlin to Sangatanga, which is about fifty miles south of Bakara, twenty miles north of the River Nazareth, and thirty miles east of the extreme point of Cape Lopez. They had no sooner landed, September 2, than they saw about one hundred men returning from a war which the King had made on his brother, having accomplished nothing, however, beyond the killing of one man on their own plantation, who refused to let the war party have a canoe. Proceeding from the beach to the town, Messrs. Walker and Preston called upon the King, "who was talking the war-palaver." He accused his brother of having bewitched him, and given him the palsy. But the affair was settled at length; and this offended prince promised to sheathe the sword. He also agreed to furnish our brethren the number of men requisite for their exploration of the Nazareth.

On the following day there was preaching in the King's house, in the room which the missionaries occupied, to as many as could be accommodated. The Mpongwe language is spoken at Sangatanga, with the exception of a few words; so that Messrs. Walker and Preston had no difficulty in declaring the gospel to them without an interpreter.

The lower Nazareth.

Next day, after many tedious and vexatious detentions, these brethren left for the Nazareth in a boat, and arrived at the mouth of the river about sunset. Having ascended a few miles, they "tied up" under the lee of a small island, to wait for the flood-tide. Directly across the Nazareth from where they were, they saw three islands, "mud and mangroves entirely." At the end of two hours, they were on their way again; and they continued their upward course for some six hours, when they determined to wait for the light of day. While endeavoring to rest in these savage wilds, they were disturbed occasionally "by the growling of leopards." In the morning they ascended about five miles to an *olako*, "a halting-place in a dry shaded spot," where they remained till midday for want of a favoring tide. This was some thirty miles from the ocean. "For fifty miles," Mr. Walker says, "the river is almost uniformly eighty rods wide and three or four fathoms deep."

Fifteen miles higher up the river, "a large stream runs off to the west"; and opposite to its mouth a smaller body of water, called the Ngumbi, comes in from the north-east. This affluent of the Nazareth has a presiding genius "which can do something." "Some time before we came to the place," Mr. Walker says, "our boatmen told us that we must take off our hats, draw in the oars, and propel the boat with paddles, because the Ombwiri would be displeased with the white man's oars in his precincts. We did take in the oars, but we hoisted sail; and a smart sea-breeze sent us past the locality of the invisible one at a most irreverent speed, hardly giving the boatmen time to take off

their hats, and make their salams. Before leaving Sangatanga, the King gave his people particular charge to reverence the Ombwiri."

The Nazareth higher up.

Pressing forward in a direction that gradually changed from south-south-east to east, our missionary brethren came at sunset to the first town which they had seen since their departure from Sangatanga, consisting of three small houses! And this was about fifty miles from the mouth of the Nazareth. "The mangroves are all passed," Mr. Walker says; "but the country is low and level. The river is skirted by a long rush, with a thick head of some two feet in diameter, of very singular appearance. By moonlight these rushes assume the appearance of a solid wall, nine feet high; and the illusion is perfect. Here are the haunts of innumerable hippopotami. Few are seen below this point, but myriads are found above."

Passing three small towns at Nganda, because of a good breeze which our friends could not afford to lose, they came about an hour later to a creek, where they landed in the dominions of Pëdio Ozunga (Despised Savior.) They found his subjects as rude as the Bakëšs, and yet speaking Pongwe better than the natives at Cape Lopez. "The moon was shining brightly," Mr. Walker writes, "and the people were drumming and dancing; but when it was announced that white men had come, there was some rather emphatic talking, with screaming and running to and fro; and after there had been noise and confusion enough to raise a nation, they raised a torch light, and conducted us to the King's house. There we explained the object of our visit; and, of course, received a long, loud and hearty welcome. Had we come with a boat full of rum for buying slaves, we should have had a much more cordial reception. They are a simple, harmless people, and apparently happy. But we know that they live in fear on every side. Wars are almost constant; and witchcraft is an ever present scourge of scorpions, from which there is no hiding but in the grave."

Messrs. Walker and Preston started at sunrise on the 6th of September; and, after proceeding on their way about two hours, they came to an island, called "Grassy Mound of the Doctor." Hitherto the channel which they had followed, had been "pretty regular," curving gradually to the east. They found it free from shoals, moreover, except at the mouth. But at this point the shoals commence; and the river in some places expands to the width of two miles or more. Leaving another island behind them at one o'clock, they found the river narrowed for eight miles to the width of half a mile. Two hours later they passed three towns, each of which has its king; and again at five o'clock, three other

towns were left behind them, with a large river running south-west, their course now changing from east by south to due east. Thus far the Nazareth had increased in volume of water; and here it was supposed to attain to its largest dimensions.

Above this point, for a few miles, shoals abounded; other channels, however, might be found having fewer obstructions of this sort. Passing a large stream that came from the east, as also the Island of Slaves, they arrived at the hippopotami towns. "These animals are the terror of the boatmen in the night." Only a few of them were seen, however, in the water. Most were feeding on the shore; "but had we approached too near," Mr. Walker says, "we might not have escaped unharmed from the rush of a herd of them into the river." Between eight and nine in the evening, our friends stopped at a town, the King of which bears the ambitious name of "Tornado calling the Elephant."

The Ascent arrested.

Next morning, Messrs. Walker and Preston discovered among their men the signs of an increasing reluctance to make further explorations. "From many things which we have overheard in the boat," Mr. Walker says, "it has been evident that they intended at the outset to turn back, as soon as they could find a pretext for so doing. They saw King Tornado before we did, and laid their plans. There were many objections. The guide had never been farther, and could not presume to risk the lives of white men in places to him unknown. This we knew to be false; but how could we dispute it. We must go to Orove, and see the great King Mali, and get his consent and assistance. Thither we proceeded, therefore, some miles distant by water, through a channel which connects the two main streams of the river at this place, (for we were on an island.) This channel is called *Akalua*, ("it turns.") And, sure enough, it did turn, running almost parallel with the main stream of the river, but in an opposite direction, and with the strongest current which we had stemmed."

Mr. Walker continues his narrative as follows: "Coming near to Orove, we saw men running to and fro with guns, and scouting along the bank of the river in the tall grass. They kept up these hostile appearances, indeed, until we reached the landing. But as our boatmen did not show signs of fear, we concluded that there was no danger. We landed, and asked them what they meant by such hostile demonstrations. They replied that they had 'war' up the river, and supposed that we were coming with the intention of attacking them." "We walked to the town. King Mali spent half an hour in putting on his robes of state, hoping to produce a decided sensation.

There was greatness in every look and gesture; and he was just as wise, and just as positive, as other men are when they are drunk. We need not weary you with the worthiness of his pedigree, which he spent half an hour in rehearsing. His final conclusion was, that we must not pass through the dominions of so great a man, until we had first returned to Sangatanga, and obtained the word of Father Nkinda, with a suitable present for himself. As to the word of King Passall, we already had it; but it was worthless, for he had sent another message by our guide. And as to the 'dash' for himself, we had cloth enough in a small chest to buy out great King Mali's dominions, including his majesty himself; for a man in these places costs only a few yards of Manchester cotton. But we saw that it was useless to contend."

Orove is said to be two days' journey from Sangatanga by land, "most of the way being prairie." Mr. Walker supposes the distance to be about fifty miles. Our friends returned to Ngumbi about noon, having seen an island further up the river, called Esimbi-a-kita, ("he stops traders.") This was the end of their explorations in that direction. There were no highlands in the distance. "Opposite Ngumbi is a long island, Odenbe, where King Passall once pitched his encampment, and 'talked' with the people, or rather with as many as he could catch of them. But he could not hold a parley with the rains and floods, which inundate Odenbe; and so he returned to the coast, after having taught the Ogovi people, for eight months, a lesson which they have not yet forgotten. And now the word of Father Nkinda is law in Ogovi." "At Ngumbi," says Mr. Walker, "we saw the only rock or stone on the river; and there we took the specimens of crystalized quartz, which we send to the museum of the Missionary House."

The Return.

With the deepest regret, our missionary brethren turned away from this "region of wonders." They had ascended the Nazareth about one hundred miles, following the course of the river. Another one hundred miles would have taken them to Enenga, where the stream is said to be larger than at Ngumbi. "A little beyond Enenga," Mr. Walker writes, "is a cataract, it may be of twenty feet, it may be of one hundred feet descent. Beyond the cataract is a stream navigable with canoes, to what distance we cannot tell, but far toward the Indian Ocean, if reports be true. The people never tire in rehearsing the wonders of that *terra incognita*. We can believe what we see. Certainly a vast body of water pours down from those regions. The valley of the river, as far as we explored it, must be from ten to twenty miles wide, filled with islands and

channels, and each channel a river. And in the rainy season all these islands are submerged in water, with but here and there a dry spot. This accounts for the fact that there are only ten small villages to the place from which we turned back; and five of these are at considerable distances, and out of sight, from the channel of the river. At Ndambo, a town where we slept on our return, we walked more than a fourth of a mile on ground which seemed like a vast bed of gum elastic, the surface only being hard enough to sustain a person; and for six months of the year, the water reaches the foot of the street, and the people take their canoes up into the town. The marks on the trees, of the rise of the water, are unmistakable at ten feet above its present level. Our impression is that the river would be navigable to Enenga, about two hundred miles from the ocean, during six months of the year, by steamboats."

Messrs. Walker and Preston arrived at Sangatanga on the 9th of September. There they spent the Sabbath. On the following day they set out for Baraka in the mission boat; which place they reached in safety, thankful that they "had seen so much, and suffered so little."

Results.

Messrs. Walker and Preston deem it inexpedient to commence missionary operations on the Nazareth, at any point which they visited. They suppose that there are not more than five hundred inhabitants in all the towns which they saw. "The navigation by boats is tedious." "From the nature of the country," Mr. Walker adds, "you can judge of the probable influence of the climate upon white men."

Neither can our brethren recommend Sangatanga as a place to be occupied by the Board "in the present state of things." "The slave trade," Mr. Walker says, "is still carried on between that place and St. Thomas; although the King showed us a very rigid treaty which he and his chiefs had entered into with the British government for the entire suppression of the traffic in his dominions. He is also making war on his brother; and there is a state of feeling which would not be at all favorable to the quiet settlement of a missionary or a teacher. There is nothing but the fear of the English cruisers which prevents the establishment of half a dozen Spanish or Portuguese slave factories any day." Upon this point, however, we may hear from the writer of the present communication at some future day.

JOURNAL OF MR. BUSHNELL.

MR. BUSHNELL has sent to the Missionary House a number of extracts from his journal, commencing in June, and extending to September,

of the present year. Some of these will be read with pleasure by all who are interested in the evangelization of Africa. Mr. Bushnell was at Baraka prior to July 6; afterwards he resided at N'ng'en'enge.

Schools.

The success of the mission in their educational efforts will appear in part from the following paragraphs :

June 22. In the morning I finished translating the eighteenth Psalm, and afterwards attended the examination of the school at Baraka. Since the decease of the teacher, Mr. Edwards, it has been under the supervision of Dr. Ford, assisted by one of the former pupils. The number of scholars during the present quarter has been smaller than usual, having averaged only about twenty-five; but their proficiency in their studies is quite satisfactory. Several of the larger boys read and spelled in English and Mpongwe, exhibited specimens of English composition, and seemed quite familiar with geography and arithmetic. Six or eight little native girls, who have been instructed separately, were examined; and four of them read quite well in the Testament.

23. Accompanied by two of the ladies, I went up to Nomba, and examined the school in that place. Several of the larger boys have left the school, and are engaged in trading. Consequently the number of pupils is small; and it is made up principally of small children. There were but ten or twelve present. Though all but two or three were beginners, they had made so much progress as to encourage us. This school is taught by a young man, who is a native of Cape Palmas, and who was employed by us formerly as a book-binder.

Visit to the Pangwes.

On the following day, Mr. Bushnell went up the Gaboon on a preaching tour. Leaving Baraka at one o'clock in the afternoon, he arrived at the landing of King George's town, distant some thirty miles, at the end of eight hours. Next morning he paid his respects to this African prince. "I found the King waiting to receive me," he says, "dressed in quite a civilized costume. He gave me a cordial welcome; and as he was quite sociable, I commenced conversing with him on religious subjects. His questions and remarks evinced much more of thought and reasoning than I supposed he possessed."

Having availed himself of such opportunities for

preaching the Word as presented themselves, our missionary brother passed over the river to a Shékani town, where he secured the services of a young man for a visit to the Pangwe country. He subsequently ascended a branch of Olombompolo about eighteen miles, and spent the night of June 26 at a Bakëlë town. The head man forbade the expedition; but on the following day Mr. Bushnell succeeded in propitiating his favor, and proceeded to N'kê's town.

As I stepped on shore, two or three Pangwes appeared in the path with spears in their hands; and, seeing me, they raised the cry, "A white man has come," "a white man has come." By the time I reached the town, a crowd was running in all directions with spears in their hands. At the entrance of the town, in the middle of the street, was a large shed, with open sides and ends, used as a place of concourse. I went into it, and the multitudes assembled. My interpreter informed me that the King was not in town; but he pointed to three men who, he said, stood next to the King. These took their station near me; and one of them brought me a stool, and covered it with a clean plantain leaf, and wished me to be seated.

As soon as he could still the tumult, so as to be able to hear me, I told him who I was, and what was the object of my visit; and I requested him to cause the people to be seated, while I talked to them. He succeeded in allaying the excitement; and I proceeded to give them an account of the simple truths of revelation. I then sang a hymn in the Mpongwe language. This interested them very much. I then told them that if they would kneel down, I would pray to God; but they must be very still. During the prayer, they were quiet; and afterwards my interpreter told them what I had said to God. Never before had the voice of prayer and praise been heard in that town. Indeed, they had never seen a white man before.

I expressed a desire to see the town; and one of the men volunteered to go with me. We started; and the multitude followed us, some shouting, and others imitating my singing. The town was one long street, gradually ascending as we went back from the river. I counted seven or eight palaver houses at about equal distances. We walked the whole length of the street, about half a mile, and at the further extremity I stopped at a palaver house. I entered; and it was soon filled, while many were standing outside. I sat down, and again

sang a hymn, and addressed them on the subject of death and a future state. Returning by the way we come to the house whence I started, I then talked and sang again. Several of the youth came near, and repeated after me the letters of the alphabet, with the name of God, &c. They were much delighted with seeing my watch, and hearing it tick. My penknife was handed round among them; and I forgot to recall it. But after I returned to the boat, a man came and brought it to me. Such a specimen of honesty is quite uncommon among more civilized heathen.

Mr. Bushnell was desirous of visiting other towns in the vicinity; but his boatmen were timid, and desired to return to their homes. Having stopped at several places on his way, he arrived at Baraka on the 29th of July. In closing his account of this tour, he says: "I am more than ever impressed with the importance of our labors among the Mpongwes; for in nearly every town that I have visited, I found Mpongwes engaged in trade. They are not a numerous tribe; but they are scattered among all the surrounding tribes for purposes of traffic, and carry with them an influence for good or for evil."

Baptisms—A Wanderer.

The subjoined extracts indicate the presence of the Spirit in his converting power. Will not the friends of missions remember these brethren, as also "those few sheep in the wilderness" which the Good Shepherd has committed to their care?

July 2. The three individuals who were examined yesterday, were baptized and received into the church. For the first time they joined with us in commemorating the dying love of that Savior, whom now they intend to serve while they live. It was truly an encouraging and refreshing scene! In the evening I attended the monthly concert of prayer for the conversion of the world. We consider this meeting one of the most important, as it is the most cheering, of all in the month. At such times we forget that we are a little band, on the dark shores of Africa; and we mingle our songs and supplications with those of the people of God throughout the world. In answer perhaps to their prayers, our faith revives; and we resume our labors with courage, rejoicing that we are permitted to be the messengers of salvation to the heathen.

4. I received a call from a young man, formerly of King George's town,

but now residing in one of the towns near us. About four years since, when a member of the school at King George's town, he became hopefully pious; and for a time he gave evidence of having been born again. But after leaving the school, he fell into bad company, and gradually relapsed into his former state of heathenism. Last Sabbath he was present at the communion season, and was much impressed with what he saw and heard. Now he desires to return and seek the Lord. He wept freely, and seemed penitent, and promised not to rest till he should find peace in a sense of forgiveness and acceptance with God. I felt particularly interested in this case; and I doubt not there are several others who are in the same condition, but have not moral courage enough to break away from their heathen friends.

Removal to Nēngenēnge.

On the 5th of July, Mr. Bushnell accompanied Mr. and Mrs. Herrick to Nēngenēnge. That place is to be occupied hereafter by two families. Mrs. Bushnell proceeded thither about two weeks later.

6. We landed at Nēngenēnge before daylight, and took possession of our bamboo cottage, which is still in an unfinished state. Mrs. Herrick soon had her furniture arranged in the only finished room, and seemed quite at home. In the evening we had worship for the first time in our house, which we trust will be a Bethel for years to come. It was delightful to unite our voices in prayer and praise in this place, so recently reclaimed from its native state, and to indulge the hope that from it the knowledge of Christ and his salvation will reach multitudes in this dark region.

7. Many people have called with plantains, fowls, &c. to sell; but all are anxious to see the "white woman," the first who has ever been here. Mrs. Herrick is an object of great curiosity. In the evening we had a Mpongwe service, at which several persons were present who understand that language.

30. After breakfast, I ascended the Nkāmā about three miles to the highest Bakēlē town on the river, where I preached to a small number of people. They seemed amazed when I told them of the nature and capacities of the soul, and of its future destiny, evidently having never obtained any correct ideas respecting the soul, or a future state.

Passing down the river about a mile, I landed at a large town on a hill, where I found more people than could crowd into the head-man's house; so that many stood and sat outside, while I preached to them. Good attention was given; and most of my auditors appeared to be interested in what they heard.

August 2. Some native men were felling a large tree in our yard; and after cutting for some time, they came to me, saying that their devil was angry, and would not let the tree fall, and they wished to retire to the bush and "make fetish" to appease him. I told them the best "fetish" would be to ply their axes with strength and perseverance; and after some hesitation they returned to their work, and soon brought the tree down with a loud crash, accompanied by the shouts of those who had assembled.

3. Last night we heard the report of guns at no great distance, and supposed that some war party was out. Our conjectures proved to be true; and this afternoon we saw the victorious Pangwes returning up the river, singing their triumphant war songs. Almost daily we hear of some war-palaver; but we are kept in peace, because the Lord sustains us.

7. I went to Okâlâ, a large and influential Shékani town, where I remained three hours, engaged most of the time in preaching to the successive companies who came in to see and hear me. Among the number were several Pangwes, who had but recently come from the interior, and had never seen a white man before. They were fine looking men, and seemed unusually intelligent. They were very inquisitive, and expressed much interest in what they heard. One of them made me a present of a spear, which I promised to send to America.

Incidents at Baraka.

On the 1st of September, Mr. Bushnell returned to Baraka for a brief sojourn. While there he wrote in his journal as follows:

September 1. I accompanied Dr. Ford to the French frigate, for the purpose of paying our respects to the Commodore. We were politely received, and had a pleasant interview. Thence we went to the Plateau, and called upon the official gentlemen there. They expressed much interest in our mission up the river; and the commissary declared his intention of making us a visit soon.

3. I preached to an attentive but small congregation in the forenoon. In the afternoon I attended the Sabbath school, and conversed with a number of individuals, four of whom, we trust, have recently been born again. They appeared well. A few others are serious, and profess to be seeking the Lord. This is truly encouraging. Perhaps the seed which has been sown in tears during these years past, is about to spring up, and bear fruit to the glory of God. Such I hope is to be the case. At any rate, the "word of God will not return unto him void."

Zulus.

REPORT FROM UMTWALUMI.

THE report from Umtwalumi, for the year ending in June last, has just been received. Messrs. Wilder and Mellen are still in charge of this station; and though the present narrative is not particularly encouraging, they do not seem to be cast down or disheartened. We may hope that they will reap in due time. Christians should bear the brethren among the Zulus upon their hearts. The trials of that mission have been many; let us pray that the day of merciful visitation may be near.

General Aspect of the Station.

The writer of this report, Mr. Wilder, begins his review of the year with the following distinct and candid avowal: "It is not a new thing for this people to have the gospel preached to them; nor is it a new thing for them to reject it. It is not new for us to be brought into contact with satisfied ignorance, and to see indifference, vice and degradation, such as are only found among the heathen. It would be new to us to hear a sinner inquire what he must do to be saved, or to find him earnestly asking, 'What is truth?' But we have no such joyful tidings to report to you. We have only the story of the same weekly routine of our labors, which we have told you in past years."

The fluctuating character of the population is a very serious obstacle to the success of our missionaries in South Africa. This will appear from the subjoined statement: "Three years ago last April, I came to Umtwalumi. I was then in the midst of a population of from two to three thousand souls, scattered over a territory of not less than two hundred square miles. The number is about the same to-day as it was then; but it is differently distributed; for there have been many changes. Some have died; some have left this region, and gone beyond the limits of the

colony; and some have settled in distant parts of Natal. Some have been driven away for supposed witchcraft; and some have gone for fear of disease and death. Most of those who have not passed beyond my reach, have built new kraals in new localities."

It would seem, moreover, that in some cases the proximity of a missionary is not desired by the natives; so that the tide of population flows out from the station more than it flows in. Taking into account their cherished customs and hereditary vices, this is not surprising. "Polygamy," says Mr. Wilder, "is their peculiar and idol institution; and as the gospel strikes at the root of this sin, they hate it with their whole hearts, and wish to get themselves, their property and dependents, away from the influence of it. They have so much respect for the missionaries, that none like to be seen working on the Sabbath, or to confess that they do it, or that they drink beer to excess and indulge in other vicious practices, which are condemned by the gospel; and hence they seek to avoid the station, and to get out of the immediate circle of its influence. Unlike the inhabitants of India who dwell in cities, they do not seek to drive the missionary away, but they flee from him. We need to have our stations on wheels."

Labors and Results.

Of the labors of Messrs. Wilder and Mellen, it is not necessary to speak in detail. They are able to proclaim the gospel of Christ, at the station and elsewhere, to about one hundred souls. Though this number is not large, only three of the stations among the Zulus can make a more favorable report. But there seems to have been but little fruit of these endeavors to make known "the more excellent way." The report says: "At times a spirit of discussion has been aroused; and a few individuals have manifested some desire to understand more perfectly the word of God. Inquiries have sometimes been made, and objections started, which showed that they were the result of considerable thought. Most are ready to acknowledge their duty in words, as also their belief in the truths we preach; but if they ever have any earnest desire to serve God, it is an indispensable condition that they may serve the world first. One young man came to us, and begged us with many fair promises to teach him to read immediately. We handed him a book, and told him some of the letters, which he contemplated for a while, and then he suddenly laid it down, and asked, 'What will you give me, if I will repent and believe in Christ?' We explained to him the spiritual nature of religion, and told him his guilt, and urged him to repentance. He listened in silence for awhile, and then suddenly interrupted us by begging some salt, and saying that the sun was get-

ting low, and he must be going. This young man, I suppose, is a fair representative of the whole Kafir people."

The presence of the missionaries is chiefly desired for the pecuniary benefits that accrue to the people. But there are other reasons, probably, which have some influence. "They believe," Mr. Wilder says, "that we are their friends; and they place confidence in us. And gradually, no doubt, our efforts to instruct them and do them good are undermining their superstitions, and leading them to trust less in witchcrafts and incantations." This last statement is illustrated by a recent occurrence at Umtwalumi, which must be passed by for the present.

JOURNAL OF MR. TYLER.

MR. TYLER has sent to the Missionary House a few extracts from his journal, which give us a life-like picture of the wretchedness of the natives around him. There can be no question that such a people need the gospel of Christ.

Heathen Perverseness.

July 21, 1854. A man who has seven wives, came to me this morning to beg. As an illustration of the character of most of the men living in this vicinity, I will relate the conversation which took place between us. After the usual salutations, I inquired, "How is your health to-day?" He answered, "I am sick, very sick. Give me some medicine." "How are your wives and children?" "They are sick, and suffering from cold. Give them blankets. Why do you, our teacher and king, refuse?" "You say you are sick. But what is your disease, and where is it situated?" "In my head, feet, and all over my body." "Why do you not wear clothing then, if you are so very ill? Why are you out this cold day with only pieces of sheep-skin about your loins?" "Teacher! Where shall I get clothing? Have I not just asked you for it, and been denied?" "Why do you not purchase it?" "But have we black people any gold and silver? Do we know how to coin money?" "And have you no cows that you could dispose of for money, and buy clothing for yourself and family?" "No, I have no cows; and my wives and children are at this moment suffering for want of corn and milk." "It is all true that you say, I presume; and the same may be said of nearly all the men in the kraals about us. But is it not your own fault that you are thus troubled? Have you not just bought a

seventh wife; and have not ten of your best cows, those on which you have hitherto depended for milk, been driven past my door to yonder kraal to pay for that wife? Did you need an additional wife as much as you need food and clothing, with a respectable house to live in? Have you not sinned in buying wives? And is not your trouble a natural consequence of this sin? Why do you, an able-bodied man of fifty years, come to me to-day naked, begging clothing, money and food, while all your time, energy and property have been devoted to self-gratification?" After a short silence the man said, "Teacher, you speak the truth. But we are black people; and this custom has descended to us from our fathers. We love polygamy, and cannot abandon it."

Woman's Lot.

The following sketch of African life will introduce us to the hardships and degradation of the female sex.

24. There has been a great excitement in all this region to-day. A shrill cry has been heard on all the hills; and long processions of men, women and children, are seen wending their way to a large kraal in a distant valley. The cry, which among any but savages would be regarded as a signal of distress, is the joyous call of the Zulus to a wedding feast. A great marriage celebration is about to take place; and all the inhabitants of the neighboring kraals will endeavor to be present. It is well known that there will be an abundance of snuff and beer on the occasion; that an ox will be slaughtered, and all will be allowed to mingle in the great dance of the festivity. Let us notice the parties to be united on this occasion. The bridegroom is about sixty years of age, a disagreeable, crabbed, selfish, filthy savage. For the past twenty years, his whole heart has been intent on the accumulation of cattle and wives. He resides in a kraal containing six huts, each of which is built in Zulu style, and furnished with every comfort which the heathen deem essential. Here he reigns; and his wives and children well understand that it is their duty to obey all his commands, and administer to his daily necessities. His time is principally spent in drinking, smoking, lounging and hunting. He wears no clothing, save a blanket when necessity requires; nor will he purchase any for his family.

The bride next claims our attention.

She is easily distinguished from the rest of the company by her dress, a present from her intended husband. It consists of a square piece of ox-hide, tanned, dyed black, and profusely decorated with brass buttons and beads. She is about fourteen years of age; and her chief qualification for the marriage state is her ability to dig in the garden, and carry wood, water, and other burdens. To-day she is full of glee and pride, exulting in the prospect before her; but happier will she be than the majority of Zulu women, if she does not find her lot truly pitiable. She has been bought for ten head of cattle; and her purchaser expects her to work for him, and redeem that amount of property; else he will feel that he has made a poor bargain. Should she be sick and too feeble to labor, her unfeeling husband will complain that all he has paid for her, is a dead loss; and the poor woman will often feel compelled to exert herself beyond her strength, thus bringing on premature decrepitude. Although she is one of seven wives, she will have separate interests from theirs. She has her own hut to warm, sweep and smear; her own garden to dig; her own measure of corn to fill; her own water pots, calabashes, and snuff boxes to replenish. While the life of her husband is one of indolence and self-gratification, hers is one of severe toil and self-denial; and the weakness and debasement of mind, thus produced, almost incapacitate her for a clear understanding of divine truth.

Superstitions weakened.

The subjoined statement shows that the word of the Lord is gaining its silent victories, even in the benighted region which our brethren in South Africa have been called to occupy.

August 1. The measles have just broken out among the natives at this station; and great fear pervades the minds of the people, as is usual on the appearance of any disease. Although they attribute sickness, death, and every calamity to the agency of evil spirits, this does not prevent their coming to me in great numbers for medicine and assistance; and I have often smiled at the avidity with which they drink the most nauseous draughts, feeling perfect confidence that a cure will be effected. I rejoice to find that the "witch doctor" is less consulted by the people now than formerly, and that the pay for his services, when consulted, is a mere trifle compared with what it was in former

years. This is a favorable beginning towards the downfall of witchcraft, which is a great obstacle to the evangelization of the Zulus.

Amoy.

LETTERS FROM MR. TALMAGE.

THE introduction of the gospel into the Chinese empire is one of the most difficult problems of the present age. "How is this wall of isolation and exclusion to be broken down?" "How are living preachers to be provided for one-third of the human race?" "What is to be the success of missionaries in turning men from darkness to light, from sin to holiness?" These are questions which force themselves upon the thoughtful Christian. He bears them about as a heavy burden, from which there is no relief, save at the mercy seat.

It is for this reason that he takes such a deep and watchful interest in the present phases of Chinese history. He looks for each successive development, "more than they that watch for the morning." This mighty movement, this sudden war upon idolatry, this strange commingling of truth and error! What does it portend, and whereunto is it to grow? And he longs to hear of the triumphs of the gospel at those few points where it is now preached. Is the progress of the truth to be rapid and constant, as at the Sandwich Islands? Or must we wait for marked and decisive results, till a whole generation shall have passed away? What say the missionaries? What do they lead us to expect in coming years?

A letter has been received from Mr. Talmage, dated August 18, which certainly throws some light upon this last point. It is not too much to say, indeed, that no communication from the missions of the Board in China has awakened such feelings in the hearts of American Christians as the following narrative is fitted to excite. May thanksgivings ascend unto God from all parts of our Zion! And may this revival at Amoy be blessed to the quickening of many who are waiting "for the consolation of Israel!"

Revival at Amoy.

After saying that fears were entertained last year, in regard to the progress of the missionary work at Amoy, because of "the troubled state of the country," Mr. Talmage proceeds as follows:

This year, thus far, has been one of unusual blessing, a year "of the right hand of the Most High." Early in January, knowing that there were a few individuals desirous of receiving Christian baptism, we appointed a meeting for the examination of such, and also for

personal conversation with all others who might feel an especial interest in Christianity. We were agreeably surprised to find the number of inquirers and candidates for baptism much greater than we had supposed. We also found among the inquirers an unusual tenderness of conscience, and sense of sinfulness, and anxiety for the salvation of the soul. Seeing such evidence that the Holy Spirit was shedding abroad his quickening influences among this people, we appointed a similar interview for the week following. These meetings for the examination and instruction of inquirers we have continued almost every week, and occasionally twice a week, till the present time. Sometimes the inquirers present have numbered thirty or forty, perhaps more. At times, moreover, the depth of feeling manifested has been such, that the eyes of almost every one present have been suffused with tears. These meetings, we trust, have been very profitable, as well as interesting.

On Sabbath, March 26, we were permitted to receive into the fellowship of the Christian church ten individuals, eight men and two women, the eldest a widow woman aged sixty-eight, the youngest a young man aged twenty. On the last Sabbath in May, we again received nine persons, six men and three women, the eldest an old man aged seventy-four, the youngest a young man aged twenty-three. On the thirtieth of July, (Sabbath,) we again baptized nine others, four men and five women, the eldest a widow aged fifty-one, the youngest a girl aged sixteen. Thus the whole number of adults baptized by us at Amoy during the present year, thus far, is twenty-eight.

Notices of Converts.

Mr. Talmage next sketches the life and character of certain of the recent converts at Amoy. "One of these," he says, "has been in the family of Mr. Doty, since his return to Amoy in 1847. He had previously been employed as a servant by Dr. Cumming. Even previous to that time, he had been convinced of the truth of Christianity; and in consequence of his refusal to work on the Christian Sabbath, he had been dismissed by his Chinese employer. He is well acquainted with the leading doctrines of the gospel, and gave a very interesting account of the hope that is in him." Another is a young man, who was first led to hear the gospel from being employed as a laborer by the masons who repaired and rebuilt the house of Mr. Doty last year. "Since he be-

came interested in Christianity, he has diligently improved his leisure moments in learning to read, as also in studying the Holy Scriptures. This, with the ardent piety which he manifests, induces us to hope he may yet be made very useful to his countrymen."

The old man of seventy-four was brought into contact with the gospel by taking refuge in the house of Mr. Talmage, during the troubles of last year. "We were exceedingly interested," this brother writes, "in the account he gave us of his views and feelings. He is unable to read; and in consequence of his age, he forgets much that he hears from our lips. But the teaching of the Holy Spirit he remembers better. His answers to our questions were given with great simplicity and great animation. He was asked why he wished to enter heaven. He answered, 'Heaven! Heaven is very high I do not know whether I shall ever get there. I have been a very wicked man. What I pray for, is, that Jesus will make me good.' Another old man, aged sixty-five, was asked whether he loved Jesus. He answered with tears, 'There is no need to speak of it.'"

Among those received are the mother, sister, and betrothed wife of one employed by Mr. Talmage as a cook. He was baptized in November, 1851; his only brother, younger than himself, in January, 1853; and now all the family, except two younger sisters, are members of the visible church of Christ. "The change in the character and whole appearance of this household is very marked. From being dirty, noisy and degraded worshippers of idols, they have been changed into a cleanly and quiet family."

Still another, a widow, is introduced to us in the following language:

She lives at a village some fifteen miles or more from Amoy. Boats coming from that region to this place land at a wharf near my house. On one occasion, when she arrived here a few months ago, she resolved to come to my house, and see how the foreigners lived. On entering, she was met by the Christian who has charge of the chapel. He asked her business. She said that she only came for amusement. He replied, "This is not a place to visit for amusement, but to hear the doctrine." "Well," says she, "then I will hear the doctrine." He explained to her something of the truths of Christianity. He told her also that after breakfast I should be in the chapel for morning worship. She went back to the neighbor's house whence she had come, to wait until after breakfast. But the new doctrine which she had heard, took so deep a hold on her mind, that she desired no breakfast for herself. Soon she

again came to hear more. She was deeply impressed with the truth and importance of the things which she heard. She reasoned with herself thus: "The myriads of people I meet with, do not know what is in my heart; but these people tell me what is in my heart and in my bones. This doctrine cannot be of man. It must be the great power of God." She was poor, and lived far away from Amoy. She learned that the Christian who had charge of the chapel, was of the same surname with herself. She inquired whether she might not come down next Saturday, and lodge with his family. She said she would bring with her some dried potatoes for her food. Of course, her request was readily granted. From that time to the present, she has come the whole distance from her village to Amoy almost every week, in order to hear the gospel. She has two sons and one daughter. She has brought both her sons with her, desiring that they also may become Christians. The eldest, aged seventeen, is among our inquirers. She has also brought some of her neighbors with her to hear the Word. She has met with much opposition and persecution; but, so far as we can learn, she has borne all with the meekness of a true disciple of Christ. Since her baptism, she has rented a room in Amoy, that she may live within the sound of the gospel. When she told me of this, I asked her how she expected to maintain herself, and whether she thought she should be able to earn a living at Amoy. She replied that she trusted in God. If she could not get as good food as others, she would eat coarser food.

Inquirers.

The readers of the Herald will be glad to learn that there is reason to hope that others will be added to the church at Amoy at no distant day. Mr. Talmage says:

There is still a goodly number of inquirers at Amoy. In our meeting for conversation with them to-day, we met with two very affecting cases. They are lads, the eldest being in his seventeenth year, and the youngest in his thirteenth. Their parents and friends bitterly oppose them in their determination to follow Christ. They have been severely beaten. The eldest was scourged severely yesterday. This morning he was again tied up in a very painful manner, and beaten by his cruel father. He carried the marks of his sufferings on his arms, which we saw. We were told that he

had scars also on other parts of his body. We trust that they are "the marks of the Lord Jesus." A brother, still younger than themselves, we are told, also worships Jesus. If they are, indeed, lambs of Christ's flock, the blessed Savior will take care of them; but their severe afflictions should call forth much sympathy and prayer in their behalf.

The Church.

The subjoined paragraph will account, in part, for the fact that two missionaries are enabled to report such gratifying results.

The conduct of our church members continues to give us much comfort. They are not free from faults. They need much careful oversight and exhortation and instruction. In consequence of this, our cares, anxieties and labors must necessarily increase as the converts increase. But if allowance be made for their limited knowledge, only a short time having elapsed since the most of them first heard the gospel, there are probably but few churches, even in our own beloved country, compared with which the Christian character of this little flock would suffer. Were it not for the Christian activity of our members, so many of them abounding in good works, our operations here would necessarily be confined within much narrower limits. Almost every one seems to be impressed with the truth, that they are to improve every opportunity to speak a word for Christ. Many of them are quite effective speakers. The heathen are often astonished to hear men from the lower walks of life, who previously had not had the benefit of any education, and are yet perhaps unable to read, speak with such fluency, and reason with such power concerning the things of God, as to silence all their adversaries, even though they be men of education.

A New Church.

The place mentioned in the following extract is already known to the friends of missions. A letter from Mr. Doty, in the September Herald, contains some interesting statements in regard to it.

On returning from a tour farther into the country, in March last, Mr. Burns took up his residence temporarily at Peh-chui-ia. He was usually assisted by some one or more of our church members. He did not feel it to be his duty to bind himself permanently to any one place; and, inasmuch as he had been

assisted in all his labors in that region by the members of our church, he requested us to examine the applicants for baptism, and take the pastoral oversight of them. Several came down to Amoy to be examined by us, that they might be received into the Christian church. On the whole, it seemed advisable to organize a congregation and administer the sacraments in their own town.

Accordingly, on Wednesday, May 10, Mr. Doty and myself visited Peh-chui-ia for a further examination of the applicants for baptism, and to make arrangements for the administration of the sacraments. We arrived there in the evening; and while we were taking a little food, the small company of inquirers were gathered together. We immediately commenced the work of examination, which was continued until late at night. Early the next morning we resumed the work, and continued until the boats were leaving by which we were to return to Amoy. Of the applicants for baptism, we felt it our duty and privilege to receive five. On the Saturday following, accompanied by several of our church members, I returned to Peh-chui-ia; and on Sabbath morning I administered the ordinance of baptism to that number of persons. The eldest is fifty-five years of age; the youngest is sixteen. In the afternoon, we celebrated the Lord's Supper. It was a day of deep interest.

Here was a manifest triumph of the gospel. Its standard was erected in the midst of a hostile territory. Bitter opposition had already been manifested towards that little company, some of whom now publicly declared their allegiance to Christ. We had reason to anticipate, on such an occasion, some open exhibition of opposition. The little chapel was full of spectators; and among them were some who were known to be bitter enemies of the new doctrine. But the audience was quiet and attentive.

This interesting church was not destined to wait long for an increase of its members. Mr. Talmage continues his narrative as follows: "A few weeks afterwards, I again visited Peh-chui-ia, for the examination of those applicants for baptism whom we had not yet received, and of others who might offer themselves. On Saturday, July 1, Mr. Doty also visited the place. On Sabbath morning, he baptized four more individuals; and in the afternoon he administered the ordinance of the Lord's Supper. Our little church at that place, thus far, is composed of nine members." There are others, also, whom

the brethren at Amoy hope to welcome to the fold of Christ.

The following thoughts of Mr. Talmage are very important: "This remarkable work may well fill our hearts with gratitude and encouragement. Heretofore, we have always been obliged to wait a long time before we were permitted to see much fruit of our labor; and we were almost led to the conclusion that such must always be the case, in carrying the gospel to a heathen people. Now we see that such need not be the course of events. We should preach the gospel with larger expectations, and in the hope of more immediate fruit. He 'who commanded the light to shine out of darkness,' can shine into the darkest minds, 'to give the light of the knowledge of the glory of God in the face of Christ Jesus' on the first announcement of the truth as it is in Jesus. When the proper time comes, and his church is made ready for the great accession, it will be an easy thing for him to accomplish the expectation that a nation shall be born at once."

Personal Characteristics.

The reader may wish to become better acquainted with the native brethren at Peh-chui-ia. Mr. Talmage says:

We have been especially interested in their lively faith, their praying spirit, their earnestness in the study of the Holy Scriptures, and, as a consequence of all this, their joy in the Holy Ghost. The house first rented was found too small and uncomfortable for our work. The adjoining house, of about the same size, and the upper part of the next house, have since been rented, and doors opened through the walls. Thus we have several rooms for lodging and conversation, and also for holding more private meetings than we could in the chapel. The members and inquirers spend the greater part of the Sabbath at the mission premises in studying the Scriptures, listening to the preaching of the Word, and in religious conversation and prayer. They go home only for their meals, and some not even for that. A part of them spend much of their time there in similar employments on other days of the week. When we have been with them, we have been much gratified by seeing their earnestness in the study of the Scriptures. They are continually coming to us for explanation of passages which they cannot understand. Often the voice of prayer will be heard from all parts of the house at once. They are but babes in Christ; yet their knowledge of the Scriptures is very remarkable. We feel it good for our own souls to be among them.

Passing to individuals, the letter of Mr. Talmage describes a family of cloth-dealers, the father of which belongs to the church, as do his three sons, the youngest being only twelve years old. "The mother is also said to be strong in the faith."

This family have been twice plundered. Once their house was set on fire by a band of robbers; and every thing was destroyed, themselves only escaping with their lives by a remarkable providence. These afflictions seem to have been employed by the Spirit of God in preparing their hearts for the reception of the gospel. On the first announcement of the Word, they were deeply impressed with its truth. The father, however, had a hard struggle; and the opposition from his neighbors was too much for him at the first. At one time, he resolved to run away from the place altogether. At another time, he meditated drowning himself. While in this state of mind, he derived much benefit from the counsel and earnest entreaties of his wife. She exhorted and besought him to exhibit the meekness and endurance taught by the meek and suffering Savior. He who never suffers his people to be tempted above that they are able to bear, at length raised him above the fear of man, and established his goings. On one occasion, when we were conversing with him, it was suggested that he might again be robbed. He replied that he did not believe he should be, for he now trusted in God. We suggested, "Perhaps the very fact that you have turned from idols to the service of the true God, may lead the enemies of the gospel to band together and plunder you." He answered, "I do not believe that they will. They will not, except it be the will of God. If it be his will, I also am willing." On one occasion, it was suggested that he might even be brought before magistrates because of the gospel. He answered that he had no anxiety on that subject. When the time came, the Holy Ghost would teach him what to speak. He has since had his faith put to the test; but his confidence was not disappointed. The enemies of the gospel banded together to demand of him money as his share of the expenses of some idolatrous celebration, resolving, if he refused to pay the money, to plunder his establishment. A crowd collected at his door to carry the resolution into effect. They made their demand for the money. But he was enabled to speak to them with such power, that they trembled in his presence, it is

said, and were glad to leave him alone. His sons, particularly the two youngest, are very interesting persons.

In respect to another individual, aged fifty-one, Mr. Talmage writes as follows :

For thirty-one years he was addicted to the smoking of opium. When the brethren first saw him, he seemed just ready to fall into the grave. He also had a bad reputation throughout the town, being accustomed to meddle with other people's business. He was a man of good natural abilities, and the people feared him. He has given up his opium and his other vile practices. His whole character seems to have undergone a thorough change. He also has been called, as have all the others in that town, to experience persecution. His enemies are those of his own house. His opium smoking, and all his other wickedness, they could endure ; but they cannot endure his Christianity, his temperance, his meek and quiet spirit. One of my visits to Peh-chui-ia was on the day after his friends had been manifesting especial opposition to him. I found him greatly rejoicing that he had been called to suffer persecution for Christ's sake, and that he had been enabled to endure it so meekly. He said the Holy Scriptures had been verified, referring to Matthew v. 11, 12. He said that he had been enabled to preach the gospel to those who had met to oppose him for two hours, until his voice failed him. He was still quite hoarse from his much speaking. He had told them of the change which he had experienced through the power of the Holy Spirit on his heart ; but he also said that he knew they could not understand his meaning, when he spoke of the work of the Holy Spirit in the heart. If they would worship Jesus, however, and pray to the Holy Spirit to change their hearts, as his had been changed, then they would understand him.

Such is the report which we are permitted to receive from Peh-chui-ia. Prior to the commencement of 1854, Mr. Talmage says, no Protestant missionary had ever visited that region. "All was darkness, thick darkness." "Now there is a Christian church there."

Description of Peh-chui-ia.

The reader will naturally wish to know something of the place where the Lord has begun this gracious work, its relations to other cities and villages, &c. Mr. Talmage has given the following information in respect to it.

Peh-chui-ia contains, probably, some five or six thousand inhabitants. It is situated in the midst of a very lovely and fertile valley, on the south branch of the Chiang-chiu river, about twenty miles south-west of Amoy. It is about half way from Amoy to Chiang-chiu, a few miles off from the direct route. It is a market town at which, on twelve days of every month, there is a large concourse of people from the surrounding region. There is water communication to the city of Chiang-chiu, and to the large towns of Hai-teng, some seven or eight miles distant, and Chioh-be, some ten or twelve miles distant ; also to many populous towns and villages still nearer. The place was not selected by ourselves, but by our Master, who has thrust us into it. Yet if we had desired a central position, where we could operate to the best advantage in the country between this and Chiang-chiu, perhaps no better one could have been selected. There are several boats, for the carrying of freight and passengers, passing daily between that place and Amoy. Unless they have favorable winds, they must take advantage of the favorable tides. The average time required for the passage is somewhat less than six hours.

Encouragement in other Places.

It will be supposed, perhaps, that there must be more or less preparation for a work of the Lord in other places. The following extract will show that such is the fact.

The whole region around Amoy continues open, and more than open, to missionary labor. There would be the promise of a rich and speedy harvest, if only the laborers could be found. In some places the leaven of the gospel is already at work. Last week a man came to Amoy from Koa-jim, about ten miles beyond Peh-chui-ia, on the express errand of inviting some one to go and preach the gospel in his region. He represented the district as being in a very sad condition. The inhabitants of different villages were continually engaged in quarreling and fighting, and in plundering each other. He had twice heard something of the gospel, once at Peh-chui-ia, and once in some other place that Mr. Burns had visited. He hoped that, if these doctrines were published in his region, a better state of things would be the result. He was the bearer of a letter in behalf of several families, written by their school teacher, asking for some one to go and teach them. None of the mis-

sionaries are able to go at present; but three native Christians were sent to visit the place. They left Amoy last Monday morning, and returned to-day about noon. They brought back with them a very interesting report of the attention given to their message. The man who came to Amoy for help, had treated them very hospitably, furnishing them with food and lodgings, and refusing all remuneration. He bears a very good character in his neighborhood. The head-man of the village apparently took a deep interest in the doctrines of the Word, recommending them to others.

On Tuesday of this week, in company with a native Christian and one of our inquirers, I visited Te-soa, a small district, some fifteen miles north of Amoy, belonging to Tang-oa, and containing several villages. At one of these villages the widow woman lately baptized by us, mentioned in the former part of this letter, resides. We spent Tuesday night at her house. In the afternoon we had preached at a neighboring village. In the evening we preached to the inhabitants of her village. The next day we visited two other villages. In the afternoon and again in the evening, we proclaimed the gospel in a village containing nearly a thousand inhabitants to very large and attentive audiences. We lodged with a thrifty farmer, residing in the village, who had several times been to Amoy asking for Christian tracts, which he said he read for himself, and also to his neighbors. He furnished us with dinner, supper, lodging, and breakfast, and refused all remuneration. We returned to Amoy on Thursday, gratified with what we had seen.

In a village beyond Te-soa, also belonging to the department of Tang-oa, we have lately heard of an individual who had listened to the gospel at Amoy, and had been so far impressed with its truth and importance as to give up idolatry. He had even endured much persecution from his friends and neighbors, because he would not join with them in their idolatrous rites. He wished to come to Amoy and learn more of the truth, but dared not do so. The village to which he belongs took an active part with the insurgents, while they had possession of Amoy. Although he himself had had no personal share in the rebellion, he still feared that he might be involved with his village.

In connection with the foregoing statement, it should be known that the business of some of the

Christians at Peh-chui-ia leads them to travel much around the country; and wherever they go, they preach the gospel. Two or three cases of religious awakening are reported at Chioh-be; and it is found that these inquirers heard the gospel from the mouths of the Peh-chui-ia brethren. This fact is eminently cheering.

An Appeal for a Missionary.

On the 30th of August Mr. Talmage wrote again, inclosing the subjoined appeal of the church at Peh-chui-ia for a missionary. It is addressed to the American Board, which these brethren call "the Public Society." "They tell us," says Mr. Talmage, "that every sentence has been prayed over. According to their own statement, they would write a sentence, and then pray, and then write another sentence, and then pray again."

By the mercy and grace of God, called to be little children of the Savior Jesus, we send this letter to the Public Society, desiring that God our Father, and the Lord Jesus Christ, may bestow grace and peace on all the saints connected with the Public Society.

We desire you to know the boundless grace and favor of God towards us, and in behalf of us, little children, heartily to thank God because that the announcement of God's grace has been conveyed by your nation to our nation, and to our province, even to Amoy, and to our market town, Peh-chui-ia. We desire the Public Society to be thoroughly informed, so that they may very heartily thank God and the Lord Jesus Christ; for we at Peh-chui-ia originally dwelt in the region of death and gloomy darkness, a place under the curse of God, and were exposed to God's righteous punishment. But, many thanks to God's compassion and mercy! the Holy Spirit influenced the pastors of your nation to send holy brethren, [Amoy native Christians,] in company with the English pastor, the teacher, William Burns, unto our market town, to unfold the holy announcement of grace, and preach the gospel. Many thanks to God, whose grace called several brethren, by day and by night, to listen to the preaching of the gospel, for the space of four months. Many thanks to the Holy Spirit, who opened our darkened hearts, and led us unto the Savior Jesus, whose precious blood delivers from sin. By the grace of God five persons were received into the church and baptized. Again, two months afterwards four persons were received into the church and baptized. There are still some ten persons and more, from different quarters, not yet baptized, who have been operated on, so that they listen to the preaching with gladness of heart.

By the will of God, the English pastor has been called to return to his own nation. Our place is distant from Amoy by water, sev-

eral tens of *lis*, so that it is difficult to come and go. The two pastors of your nation at Amoy have not a moment to spare from labor; for the holy brethren [native converts] there are many; and it is difficult for them to leave home.

We, the brethren of the church at our market town, with united heart pray, earnestly beseeching God again graciously to compassionate us, and send a pastor from the Public Society of your nation, that he may quickly come, and instruct us plainly in the gospel.

It is to be deplored—the brethren having heard the teacher William Burns preach the word a few months, their spiritual nature only just born again, not yet having obtained firmness in the faith—that just at this time, in the seventh month, the pastor should be separated from us. It is like the mother's milk failing her child. The Word to us, who are little children, is like milk. Day and night our tears flow; and with united heart we pray, earnestly beseeching God graciously to grant that of the disciples of the Lord Jesus a pastor hastily come, and preach to us the gospel, this food of grace with its savoriness of grace, in order to nourish and strengthen the faith of us, little children.

Moreover, we pray God to influence the saints of your nation that they may always keep us, little children, in remembrance. Therefore, on the 28th day of the 7th month, [August 21, 1854.] the brethren with united heart have prayed, earnestly beseeching God that this our general letter may be conveyed to the great Public Society, that you may certainly know these our affairs, and pray God, in behalf of us, that this our request may be granted. Please give our salutation to the brethren.

KONG-BIAU,	} <i>The disciples of Jesus at Peh-chui-ia.</i>
TEK-IAM,	
TEK-ILAN,	
U-JU,	
SI-BU,	
JIT-SOM,	
KI-AN,	
LAM-SAN,	
KIM-KOA,	

Presented to the Public Society that all the disciples may read it.

What answer shall be made to this petition? Are there no young men of the Reformed Dutch Church prepared to say, "Here am I, send me." Has not the time come, indeed, for a large reinforcement? Messrs. Doly and Talmage have long pleaded for additional laborers; and in this very communication there are many facts which strongly sustain and enforce their appeals. And has not the Lord altered his voice? This rich blessing which he has bestowed upon the brethren at Amoy! Is it not from the God of missions? Most affectionately and earnestly is this request of the disciples at Peh-chui-ia commended to those whom it may concern.

Shanghai.

LETTER FROM MR. AITCHISON, OCTOBER 2, 1854.

THE arrival of Messrs. Aitchison and Blodgett at Hong-kong has been already announced in the Herald. After spending a fortnight there, "entertained with Christian hospitality by the brethren of the London Missionary Society, Rev. Dr. Legge and Rev. I. Chalmers, and treated with fraternal kindness by Rev. Mr. Johnson, American Baptist Missionary," they proceeded to their destination.

First Thoughts.

The subjoined extract will show us how a young missionary feels at the commencement of his labors in such a place as Shanghai.

On reaching this place, we received a cordial welcome and right hand of fellowship from Mr. Bridgman and his wife, and from the brethren connected with the different missions. An accession to the number of laborers, in these vast moral wastes, is an event in which all feel a common interest and a common joy. So I judge, both from the reception we met with, and from my own feelings when the Ariel recently arrived with a reinforcement for the Methodist mission. The study of the language, with the assistance of a native teacher, was commenced on the day subsequent to our arrival, and has been prosecuted with diligence to the present time. Our first attention is given of course to the local dialect, a knowledge of which is indispensable to success in preaching. To master it, seems almost like an impossibility at first view; but we are encouraged by others to hope that at the end of a single year, we shall be able to communicate a considerable amount of religious truth.

One thing which struck me forcibly at first, and continues to be a matter of daily wonder, is the number of the people. They congregate every where. The streets are thronged; the houses are crowded; the boats on the river are overflowing. You can find no retired spot, out of your own house, where you may go forth to walk like Isaac, and "meditate at the eventide." Take what direction you please, and penetrate as far as you will into "the country," you will find thickly inhabited hamlets, and be jostled by bustling passers-by. Mr. Poor, when in America, truly remarked that the human race is located in the

East. It is painful to mingle daily in these crowds of perishing men, and yet be speechless!

In connection with this point come thoughts of the magnitude of the work to be accomplished, and the inadequacy of the means now employed. How are these vast masses to be reached and impressed? How can their deeply rooted pride and prejudice be removed? What is to loosen their attachment to systems of error long since hoary with age? How can they be brought to accept a cross-bearing religion, taught by those whom they despise? And how is all this to be brought to pass through the medium of the most impracticable language spoken by man? We might despair, were we compelled to rely on the number or the wisdom of human instrumentalities. But with God all things are possible. He is "wonderful in counsel and excellent in working." Even now events seem to be looking toward a crisis, which may herald the day of China's redemption.

Ceylon.

JOURNAL OF MR. POOR.

A FEW extracts from the journal of Mr. Poor, for the six months ending October 1, have been received at the Missionary House. No striking incidents are mentioned; still the patrons of the Board will be glad to see the subjoined paragraphs from the pen of this honored servant of Christ.

English Preaching—Bibles—Native Efforts.

July 9, (Sabbath.) I have preached a second time within a fortnight in English, at the Wesleyan mission chapel in Jaffna, owing to the temporary absence of Rev. Mr. Barber, who officiates alternately with his senior colleague in that place. Preaching occasionally in English, though quite out of the ordinary routine of labor, serves to awaken thoughts and associations that may be profitably cherished, while living among the heathen. It is pleasant, also, to have an opportunity for setting forth the claims of the heathen upon Christians who are borderers upon heathendom. It is evident, however, that living among or near the heathen has no natural tendency to awaken our sympathies in their behalf.

23, (Sabbath.) I have preached to-day on the subject of the Jubilee Bible, three

hundred copies of which have been received by the mission as our portion of a grant made by the British and Foreign Bible Society, to be distributed gratuitously among the graduates from the higher mission seminaries in the province. Copies were presented to the graduates in attendance on the occasion; and parcels have since been despatched to those who reside in and near Colombo, Kandy, and some other places.

27. I have attended the anniversary of the Native Evangelical Society at Oodooville. The report showed an encouraging state of things in regard to funds. The managers of the society are in a fair way for cultivating more sympathy with the missionaries in carrying on their work among the Hindoos. The subjects of the addresses were founded on the injunction, "Honor the Lord with thy substance, and with the first fruits of all thine increase."

A Temperance Meeting.

Soon after the last date, Mr. Poor went to Narantany, to spend a week in missionary labor. He was much interested in the execution of his plan; and he found not a little to show that the work of the Lord was advancing in that part of Ceylon. Possibly the following account of a temperance meeting which he attended, will not be regarded as particularly cheering; but even this has its bright side.

Wherever Romanists are found in our field, drinking usages are observed; and we wish we could report that total abstinence from all that intoxicates is uniformly a concomitant of Protestantism, whether among Europeans or natives. The temperance meeting held in our mission bungalow at Narantany, was in more respects than one "a spirited affair." Special pains were taken by the native assistants to assemble the people, both Catholic and heathen.

An aged Romanist of an influential family, who formerly resided at Panditeripo, with whom we have had intercourse from time to time since the year 1817, and who has ever been inclined to search the Scriptures, was unexpectedly present. I say "unexpectedly present;" for, when visited by one of the catechists half an hour before the meeting, he was thought to be in an unfit state to appear abroad. On his coming in, he took a seat at the head of the assembly, and near my right hand. After prayer had been offered, the exercises were commenced by the reading of a selection of

passages from the Old and New Testament, beginning with, "Wine is a mocker, strong drink is raging;" &c. During the reading, there was a profound silence, with the exception of an occasional interrogatory from my aged friend, as to the period in which that was written: "In the reign of what king did that take place?" &c. &c. Four addresses were then made by Christian native speakers, who evidently spoke under the impression that they had a worthy audience before them, and that they were dealing with a practical subject.

After the meeting had been brought to a satisfactory conclusion, and the benediction had been pronounced, my friend started forward, and requested, or rather commanded, the audience to be seated, with the exception of the school children, whom he hurried out of the bungalow. Then turning to me, he requested that I would read the history of Noah. Perceiving what was his intention, I read the account of his planting a vineyard, and drinking to excess the wine thereof. "That is the man," said he, "whom you would exclude from the kingdom of heaven!" Taking that as his starting point, he gave a rapid view of all the principal passages of the Old Testament and New in which wine is eulogized, dilating upon what was said of our Lord as a wine bibber, and of Paul's advice to Timothy. In his eloquent speech, he very well embodied what is usually urged by Europeans as an apology for not espousing the cause of total abstinence. Feeling that he had unquestionably got his case, he began to sing and to dance; and he then gave a specimen of the manner in which he said he was wont to pray. At such an exhibition all present, including the Roman Catholic elder, and other principal inhabitants of the village, were struck with shame and pity for the old man, who thus publicly exposed himself to view as a drunkard. The whole scene was an impressive commentary upon the introductory passage, "Wine is a mocker."

LETTER FROM MR. MEIGS.

Opposition of the Natives.

Two letters have been received from Mr. Meigs, embodying statements of general interest. In the first of these, dated October 4, he wrote as follows:

I still have reason to speak of discour-

agements, arising principally from the providential dealings of God with this people. In my last letter I mentioned their having suffered for want of rain. This want has continued till the present time. A few light showers have fallen in different parts of the province; but in this parish, for more than ten months, it has rained very little. In thirty-eight years, I have never known such another season. The cattle, most of them at least, are mere walking skeletons. Rice and other grain is selling at about double the usual price. It is now late in the season for sowing their fields, and sufficient rain has not fallen to enable them to do this. Their prospects are, therefore, very gloomy.

Cholera has prevailed most of the year, and swept off great numbers of the people. I am happy to say, however, that it has now greatly abated in most parts of the province. But the small-pox continues to rage; and when it will cease, it is impossible to say; perhaps not while it can find victims to prey upon. It is not, however, of the most virulent type.

I mention these facts principally with reference to the effects which they have on my labors among the people. Instead of seeing and feeling that the hand of the Lord is heavy upon them, many of them are more stout than ever in their rebellion against him. They even tell us that we are the cause of all these evils; though we have taken abundant occasion to show them, from the word of God, that these sore judgments are sent by the Lord on account of their sins. The effect of the cholera and small-pox has been to break up most of my schools, and to prevent the children from coming to the station on the Sabbath and on Tuesday, when they have been accustomed to assemble for instruction and religious worship. Even now only about half of my schools are in operation. It has also affected the attendance of adults on the Sabbath at the station, and at our evening meetings in the villages; and it has also thrown many obstacles in the way of my morning meetings at their houses. What will be the ultimate effect of these judgments upon them, I know not. They seem at present to be more and more hardened in their iniquities; and the difficulty of bringing the great truths of the gospel to bear upon their minds is greatly increased by these calamities. Earnest prayer in their behalf is obviously a very important duty at the present time.

Mr. Meigs also says that the publication and sale of books and tracts in favor of heathenism and against Christianity, from the press in Wannarponny, being rather a new thing in Jaffna, causes many of the heathen to rejoice, and to hope that the labors of the missionaries will soon be overthrown. Ultimately, no doubt, these publications, by creating a spirit of inquiry among the people, may in the providence of God be overruled for the furtherance of the gospel. But at present multitudes eagerly read these infidel and blasphemous statements against the Bible.

September Meeting.

On the 3d of November, Mr. Meigs wrote again in the following language:

It becomes my duty to give you a brief account of the annual convocation of the American mission churches in Jaffna, which was held at Batticotta, September 14, 1854, in connection with the meeting of the Board at Hartford. All of our own number were present, except those who had gone to the continent, with a very large proportion of the native members of our churches. The day was pleasant, and the meeting was one of great interest.

1. In the morning, the services were begun with prayer, reading the second Psalm and a few select verses from the New Testament, and giving out a hymn.

2. Mr. Burnell gave us an interesting account of the progress of the gospel in China during the past year, mentioning particularly the opening prospects in that country and in Japan, the additional number of missionaries sent to China, and the resolution of the British and Foreign Bible Society to supply the Chinese with a million of New Testaments. He then gave us some account of the progress of the rebellion, and of the treaty that has been made between the United States and Japan.

3. Mr. Poor next submitted a very interesting statistical statement in regard to the progress of the gospel in India. Even in this dark land, where the gospel meets with such violent opposition from the priesthood and people, there is a decided advance in the work.

4. Mr. Smith, with the assistance of Bidwell's large map, described what is doing among the Armenians and Nestorians in Western Asia, and in European Turkey; and also the formation of a society in England to raise funds for the assistance of our missionaries in Turkey.

5. Mr. Sanders next told us of the interesting work of the Lord in the Sand-

wich Islands, and in the other islands of the Pacific, especially of the missions sent out from the Sandwich Islands.

6. Mr. S. Payson, native preacher, spoke of what is doing by the Native Evangelical Society in Jaffna.

7. Mr. N. Niles, native preacher, then made a very animated and interesting address on the following subjects:—"Aspects of the work in Jaffna;" "What more can be done by the missionaries and native assistants to forward the work?"

In the afternoon we all united in the celebration of the Lord's Supper. Mr. Spaulding commenced by giving out a hymn, which was sung by the audience. He then gave us a very interesting address as preparatory to the communion, and administered the bread. The wine was administered by myself.

These annual convocations are always occasions of great interest and profit to ourselves and to our native members. They give them enlarged ideas of what is doing to spread the gospel throughout the world, and encourage them in their efforts to evangelize their own countrymen. They also bring us into intimate communion and fellowship with our dear patrons and friends in our native land. We feel that we are one with them, and that we are especially remembered at that interesting season when we all draw near the Lord, and hold communion with him and with each other at his table.

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LETTER FROM MR. SANDERS, OCTOBER  
9, 1854.

### *Schools—Vice.*

In giving an account of the missionary work at Chavagacherry, during the second and third quarters of 1854, Mr. Sanders first speaks of the schools. Of these there are two at the station, neither of which can be regarded as "prosperous;" and there are eleven others, all of them Tamil, respecting which "there is nothing of special interest to report." Many of the pupils have died of the cholera. Out of forty-five boys in one school, nineteen were cut down by this fearful scourge.

In the Sabbath school, the smaller children have been instructed in the catechism, and the larger in the Gospel of Matthew. The Bible class which meets in the study of Mr. Sanders, has been continued with unabated interest. "It is taught by one of the catechists; and it now contains six pupils, five of whom seem seriously inclined, and all of whom have received much ben-



efit. One gives very good evidence of a change of heart."

Intemperance and gambling are two evils which are rife at Chavagacherry. "They prevail," says Mr. Sanders, "to a very great extent. They seem to go hand in hand among many of the wealthy and more influential; while the poorer classes hold to the former, but less frequently practice the latter. Occasional temperance meetings have been held at the station, and in the villages where our schools are established. At such times the evils of the practice have been set forth in such a light as to induce quite a large number to sign the pledge; and a restraining influence has been exerted upon others."

### *Religious Services.*

Mr. Sanders regards the monthly concert as particularly beneficial to his people. "It brings stately before them those facts which bear directly on the progress of Christ's kingdom, and are intended to cheer the heart and arouse to action those who are professedly identified with the cause of redemption."

The entire routine of services at Chavagacherry need not be described. In addition to the more public and formal assemblies, meetings are held at private houses, which have some advantages over all others. Mrs. Sanders meets the Christian mothers every month, when their children become the subjects of consultation and prayer. She also has a weekly prayer meeting on Sunday afternoon, which is attended by the Christian and a few heathen women. The weekly recitation of the helpers in Romans and Rhemius' Body of Divinity, has been attended with the usual interest. During the greater part of the past six months, Mr. Sanders has been in the practice of meeting those of his catechists who live near the station half an hour each morning, for the purpose of consultation and prayer, and to hear their report of the previous day's labor. "It is a most favorable opportunity for making suggestions and giving instruction on those topics which are of a practical nature."

### *Light and Shade.*

Mr. Sanders gives us a few incidents taken from his missionary experience. "About nine months ago," he says, "a man from a village three miles and a half east of the station began to attend our church regularly on the Sabbath. He was almost always in his seat at the opening of our services, listened with apparent interest, and seldom failed to come and talk with me in my study after meeting. I had many conversations with him on the Bible, the Savior, the great salvation, the evidences of the truth of Christianity, &c. When he expressed himself as no longer a doubter, I asked him what argument

was strongest in his mind in favor of the truth of the Christian religion? His prompt reply was, 'Christianity must be true, because your houses of worship are so much more beautiful than those of the heathen. Their temples are built of mud walls, but yours are of nice chunam.' Soon after this conversation, his real motives began to appear. His object was worldly gain; and when he failed in securing that, his interest began to decline. He has not been present at the Sabbath services for nearly two months."

But he mentions another case of somewhat greater promise. "A young man, whose relatives stand high in the heathen community, has seldom failed to be present on the Sabbath since I came to Chavagacherry. He refers the commencement of his interest to his school-boy days. During the past six months, he has apparently gained strength rapidly. He gives very good evidence of a change of heart, and wishes to unite with the church."

The following sketch of one who may be charitably regarded as a sincere inquirer, is not without its interest. "Another young man is reading the Bible weekly with a catechist, besides his own private reading, and is to all appearance an honest inquirer. He still professes to be a heathen, but says that truth is his earnest desire, and that he will cheerfully use the appropriate means for ascertaining God's will. In connection with reading the Bible, he has adopted the practice of morning and evening prayer. He yields one heathen tenet after another, so that we feel that the truth is gaining admittance to his heart."

In the subjoined extract are grouped together three other cases, which are considered more or less hopeful by Mr. Sanders. May his expectations be fully realized! "A heathen, about forty years old, purchased a Bible one year ago, and manifested some interest in the salvation of his soul. Since that time, he has continued to read both the Old and New Testaments, has attended to the duty of prayer and the requirements of the gospel. He lives three miles from the station; but we learn from his relatives that he reads the Word and prays daily. He is wishing to unite with our church; and there are many things encouraging in his case. In another village, three miles distant, a man forty-five years old has requested us to come weekly and explain to him the Scriptures. He is a fisherman, and seems to have a clearer view than most heathen of the necessity of a Savior. He has already finished a part of Matthew's Gospel. A girl who was educated in the Batticotta station school, gives pleasing evidence of a change of heart. Her conversation, her fondness for religious truth, and her prayers, indicate her love for Christ."

Mr. Sanders spends a portion of his time in visiting from house to house. "It has been," he

says, "a pleasant and profitable part of my work." The topics of conversation at such times are almost wholly religious. Some of the interviews he has reported; but there is not room for them in the present number of the Herald.

### Oroomiah.

#### LETTERS FROM MR. COAN.

A FEW extracts from the recent letters of Mr. Coan will be read with interest by the friends of the Nestorian mission. The first of these extracts, from a communication dated October 13, relates to a subject which has occasioned some solicitude in this country.

#### *The War—Toleration.*

The war has not yet seriously affected us in our labors. Indeed, we never had greater encouragements to labor in this field. The only inconvenience which we experience, is the irregularity and detention of our mails and boxes. But Mr. Khanikoff, the Russian Consul at Tabreez, has very kindly informed us, through Mr. Stevens, that he has obtained permission from Prince Beboutoff, the Russian commander-in-chief in Georgia, for the safe transmission of our "letters and journals, effects and medicines" over that part of the road now in possession of the Russian forces. He simply requests that no official despatches be transmitted in these boxes or packets. In view of this kind and generous act, the mission passed appropriate resolutions.

The value of the firman of the Persian government, in favor of religious liberty, is not fully known as yet. Hence the necessity of the following announcement.

As a mission we are somewhat scattered; Messrs. Breath and Stoddard being at Tabreez on business, and Mr. Cochran having gone to Salmas to spend a few days in missionary labors, and in trying to encourage the little company of Protestants there, who have of late suffered much persecution. This matter has been referred by Mr. Abbott, English Consul at Tabreez, to Tehran; and the question will soon be decided, whether the firman granting religious liberty is a dead letter or not.

#### *Oppression of the Nestorians.*

Mr. Coan states some facts in the subjoined extract, which will excite emotions of sadness. But the Christian anticipates the triumph of the

gospel in every land; and he knows that the reign of our Emmanuel will put an end to oppression and violence.

The attendance upon our religious services on the Sabbath, as usual, is smaller now than at any other season of the year, owing to the fact that the people are obliged to remain in their vineyards and threshing floors, to save from the hands of thieves what little their oppressors leave them. The longer I remain in Persia, the more is my soul sickened by the rank and cruel wrongs which the poor Nestorians suffer.

The government is demanding a return of the pay, miserable as it was, of the disbanded Nestorian soldiers, received for the year or more they were in service. Even the poor widowed mother of a son, who was forced to be a soldier against his will, and who died neglected by the roadside, and was cast with indecent haste into a hole near by, is obliged to pay for the bread which her poor boy ate while a soldier, and return, to the last farthing, the mere pittance of wages allowed him, with the little clothing he had received.

But it is a glorious privilege to point the poor oppressed spirit to a land where there is no oppression, where sorrow and sighing are no more. It would seem that this crushed and bleeding people would be so humbled as to be the more ready to listen to the sweet accents of mercy in the gospel, and seek a portion beyond the reach of all foes; but their necks are callous from long bearing the yoke; and, like the Israelites of old, they seem little disposed to listen to the story of that better country. But the day is coming, when even these bigoted Mussulmans, who cast out the name of Christ as evil, and who regard his disciples and those called by his name as "dogs," shall bow the knee and confess that Christ is Lord, to the glory of God the Father.

#### *Interest in Khosrova.*

On the 21st of October, Mr. Coan communicated the following item of intelligence.

Our brethren have returned from Tabreez and Salmas in health and safety. Mr. Cochran went first to a Nestorian village; but as soon as the people of Khosrova, the papal village, learned that he was there, they waited upon him, and desired him to go to their village. During his stay of a week there, his house was thronged every evening with from fifty to one hundred and fifty people, eager to listen to the preaching of the

Word. The Bishops and priests raged, and stirred up the agent of the master of the village (who lives in Tabreez) to endeavor to drive our brother out of the village; but the attempt failed. Sixty houses gave their names and seals, wishing to become Protestants. They are exceedingly desirous of having a missionary among them. They even threatened to come and take one of us by force to live among them. If protection can be guaranteed, there is no field more promising. But where is the man? Mr. Rhea is alone in the mountains, and our strength in Oroomiah is more than overtasked. Send us men; but above all, give us your prayers.

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### Gawar.

LETTER FROM MR. RHEA, OCTOBER 18, 1854.

THE following letter will assist the reader to form a correct idea of the varied trials to which the Gawar station is exposed. It is published without abridgment.

#### *The Bishop's Opposition.*

On the day before Mr. Crane's death, Jab Khan, with whom you must be now well acquainted, came to me and said, presenting the seal of the Bishop, "By this seal you must know that I am the agent of the Bishop and the people of Gawar, and we have two requests to make of you. We wish you to take up the timbers from the stable which you are building within ten days, or we shall see who is the stronger of the two. We supposed you were only guests in the country; but from your building this summer it is evident that you intend to become permanent residents. This we cannot allow. And, in the second place, we are not willing that you should preach any more in our villages."

I showed him all the attentions we are accustomed to show to strangers who visit us, and endeavored to reason with him about the wickedness of his conduct, and the utter folly of all his attempts to get us out of the country. I told him that, of course, we were acknowledged residents of the country by the Sultan; that our house and our home were here; and that we certainly intended to stay. Moreover, I said, we intend to embrace every opportunity to preach Christ in all the villages, as we have done to all who will hear. He threatened to come

and tear our house down, if we continued to build, and went off. I paid no attention to his demands or his threats, but went forward and completed the house.

In a few days, while I was in Oroomiah, he came again, and threatened to pull down the house. Some of the young men of the village, having become disgusted with his insolence, were about to give him a sound beating; but he put whip to his horse, and left in great fear. The Bishop, finding he had failed to frighten us from prosecuting our work, sent Jab Khan among the villages to collect a mob, who might execute the threat which they had made. I had employed a young man, a relative of one of the most powerful of the Koordish chiefs in this region, who has always been friendly to us, to guard our premises during my absence. When the old chief heard of what was going on, he sent to the rioters, and defied them to touch our premises.

#### *Deacon Tamo imprisoned.*

The blow falls in an unexpected quarter. An innocent man, who has had large experience in these matters, is made the victim.

Our enemies being again foiled, they now resort to a miserable trick. They bribe the Moodir; who sits down, and makes out a false indictment against Tamo, charging him with the crime of putting up a house, and forcing Koords to work for him without pay! This false charge he sent to Mustapha Pasha, in Bash Kulla, who recently arrived there; and on Wednesday evening September 20, while going to a neighboring village, Tamo was seized by five Turkish horsemen, and carried to Dizza. The Moodir said to him, "You are the murderer of the soldier who was killed in your village two years ago; and you cannot be released until you pay six hundred and twenty toman." The next morning he was dragged off to Bash Kulla. Eshoo, his brother, a grey-headed old man, accompanied him to comfort him in his tribulations; and it was affecting to hear the old man tell how he went, time after time, and fell at the feet of the Pasha, and kissed his feet, imploring him to release his brother.

As soon as we heard in Oroomiah of Tamo's arrest, we immediately sent a messenger to Mr. Stevens, to obtain letters from him to Mustapha Pasha, with whom he was acquainted. He promptly and very kindly complied with our request; and Mr. Breath and myself



hastened to Bash Kulla. We were surprised, on reaching Bash Kulla, to find that Tamo had been released the day before, and had gone to his home. All that we could learn from the Pasha was, that Tamo had been charged with oppressing some Koords, and he had reproved him and sent him home again. We took occasion to make him acquainted with the true state of things here, and gave him a brief history of all that had taken place during our residence in Gawar. He made very fair promises that he would see that our people hereafter were not abused. When we reached Gawar, we learned from Tamo that when the Pasha called him, he asked him why he had been oppressing the people. Tamo asserted his innocence, and said, "Let my accusers come and substantiate their charges before the Pasha." He was kept a prisoner five days, during the day time working like a hero, and at night sleeping with a heavy chain around his neck. After five days the Pasha, doubtless for political reasons, released him and sent him to his home. Thus God puts his enemies to shame.

#### *Bearing of the Pasha.*

The concluding paragraph of this letter encourages the hope that the Gawar station will have a season of rest.

The Pasha has been on our plain for several days. Mohammed Aga, a chief of some note, has refused this summer to pay his taxes, and has also been committing robberies among the Nestorian villages. The Pasha brought with him a force of several hundred men, went to the large village of the rebel chief, frightened him into submission, and collected the taxes in full. He also demanded retribution for what he had plundered.

I called on him yesterday. He treated me very civilly, and promised to protect us and our people from oppression. He said he would certainly punish the Moordir; and hereafter he would be responsible himself for his good behavior. Thus God mingles mercies in the bitter cup of sorrow which he has given us so recently. Shall we not ever confide in him implicitly?

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#### Arabkir.

LETTER FROM MR. DUNMORE, OCTOBER 24, 1854.

THE intelligence from this station has been quite interesting of late; and the present com-

munication will be read with feelings of satisfaction and hope. Such is the nature of the work which is going forward in that region, so manifest and remarkable is the agency of the Spirit therein, that we cannot doubt as to the ultimate issue.

#### *The Vartabed—Margos—Nicosos.*

The letter of Mr. Dunmore is derived chiefly from the reports of the native helpers.

The Vartabed has recently made one of his tours through the villages, to look after his scattered flock. A few days after he left the city, we put our Boanerges on his track, and he soon returned. He had passed hastily through several villages, and reached Mashkir, where he displayed his true colors. He boasted in the church that he had recently preached a sermon in Arabkir (which no body, of course, ever heard of) that the Protestants were not able to answer. Our helper in Mashkir at once addressed him a note, requesting the privilege of answering the wonderful sermon that he had preached in Arabkir; but the Vartabed replied that he would neither receive him into his presence, nor exchange a word with him. He would not allow himself to be defiled by his touch, or even condescend to inform him of the subject of the unanswerable discourse. And thus, by great swelling words of vanity, he relieved himself of the necessity of a longer stay, and left a decided impression in favor of Protestantism on the minds of all. His professed friends have respect only for his beard. Margos sought an interview with him, and would gladly have met him any where in open discussion; but the Vartabed carefully avoided him, and hastened to return.

At a village near Mashkir, notorious for its darkness and hatred of the light, Margos was refused quarters for the night; and he retired to rest on the bosom of his mother earth, with the canopy of heaven for his covering. Next morning was the Sabbath; and he found himself on the road between the village and the church, where the multitude passed by, as they went to perform their morning ceremonies. Not at all daunted or disheartened by the threats of the past night, when the villagers came along, he lifted up his voice like a trumpet, and began boldly to declare to the people their sins. The result was, that he had a peaceful audience nearly all the day, and till late at night; and not a few were on his side before the sun went down. Monday morning, before the sun was up, they began to gather about him



again, and listened till mid-day, when he took friendly leave of them, rejoicing that some had received the Word with gladness, who before were as ignorant of the way of salvation as the beasts that perish.

A few weeks since, another of our native helpers, Nicogos, visited Tschemishgezek, where he spent a few days only, preaching to those who ventured to call on him. At first he had access to a goodly number of Armenians; but soon the worldly-wise, seeing their craft in danger, began to make an uproar. This sufficed to thin out the ranks of public seekers after truth. It was comparatively a new thing to them. But one priest, more honorable than the rest, came to Nicogos, and proposed to have a fair examination of "this new way." He said, "Come to my church, and let us there compare our Bibles; if you are in the right, I will henceforth preach the gospel to my people." But he had scarcely said this, when one of the craft, alarmed at his perilous condition, suddenly called away the priest, and he was seen no more. To get rid of this "gospel-man," they must call in the aid of lawless Koords; for the Moodir was a friend of the Protestants, and would not drive him away. Finding the authorities too weak to protect him, after his door had been broken in by night, Nicogos thought it the part of prudence to leave the place before the morning dawned.

### *A Protestant Koordish Chief.*

But the most striking and hopeful statement in Mr. Dunmore's letter, is the following:

While at Tschemishgezek, Nicogos had a most interesting interview with the Koordish Chief, of whom you have heard through some of Mr. Clark's communications. He is one of seven chiefs in the region of Tschemishgezek; and he seems to be a most remarkable man. Four or five years since he got hold of a Testament, that had been given to a Mohammedan by one of the Protestants of this city. He read it and re-read it, again and again; and he caused it to be read to his people. Ever since he has been teaching them from it. Nicogos says, "When he called to see me, he sat down, and began to talk like a meek Christian. He interrogated me respecting my faith and Christian experience; and he showed such familiarity with the doctrines and precepts of the gospel, and such a knowledge of the inner life, that I was amazed. I said

within myself, 'What sort of person is this before me? Is he a missionary, examining me for admission to the church?' After he had satisfied himself with making inquiries about the Protestant faith and practice, he said, 'Now I will tell you what we believe and do. We believe the gospel, and know no other book. We believe in Christ, the Son of God, our only Savior, and know nothing of Mohammed. He was a lying prophet. We are Protestants. We celebrate the Lord's Supper once in the year. We did it before we found the gospel; but now we do it according to the gospel, as our Savior did. We have a church, with a committee to examine every one who wishes to enter it; and if he is not a good man we do not admit him. If two men have had a quarrel, or have been enemies, we have them reconciled before they come to the table of our Lord. And we have them stand up before the congregation, join hands, and promise before God and men that they will not only forgive one another for the past, but will henceforth walk together in love. I call my people together on the Sabbath, and teach them to fear God and keep his commandments. Many of them are bad men; but I hope by the blessing of God they will all become obedient to the truth.'

Such is the statement of a truly wonderful man. Verily the Sun of righteousness has risen over these dark mountain tops. The gloom of night is breaking away; and the Dayspring from on high hath visited this people, to give light to them that sit in darkness and in the shadow of death, to guide their feet into the way of peace. This Koordish Chief is now interested in the spread of the gospel and in our work, as one of our number. He requested Nicogos to be sure and let him know when we should form a church at Mashkir, that he might be present. His wife too, who seems to possess a kindred spirit, said that when a chapel should be built for the Protestants in Tschemishgezek, she would give her gold to help.

### *Nominal Moslems.*

Another paragraph from this communication will be read with peculiar interest.

There is a sect of nominal Moslems scattered through this region, of whom I think you have not heard. They bear the name Kuzulbash, which means, literally, "red head." But why this name has been given them, I am not

able as yet to determine. Some say that it indicates an eastern origin. In Armenian it means "Persian." We may learn more of this hereafter. They are certainly a remarkable people, and deserve our notice. Though they are claimed by the Moslems, they are no followers of Mohammed. They believe in Christ, the Son of God, so far as they have a knowledge of him. They receive the Word with gladness; and our "Apostle to the Gentiles," who has been wandering over these mountains the past five years preaching Christ, declares that he has not found so great faith among any class of men as in these Kuzulbash. They never, or almost never, go through the Moslem forms of prayer; nor do they keep their fast. They are a people by themselves, a peculiar people, and open to the gospel. Indeed, they are anxious to get it, and some have it already. They have some absurd notions and idolatrous practices. For instance, when they find a piece of black wood, they begin to worship it, and say it is a relic of some holy man, or of his horse. We hope to get at more facts in their history and belief. The Turks seem to regard them, very much as they do the Koords, as worthless heretics, and not worth caring for; and I think that no very serious trouble would come to them from that quarter, if they were all to embrace the truth openly.

### Smyrna.

LETTER FROM MR. LADD, NOVEMBER 6,  
1854.

#### *A Church organized at Thyatira.*

It is the privilege of Mr. Ladd to announce the formation of a church at Akhissar, the ancient Thyatira. This intelligence will be received with lively satisfaction by Christians in the United States. How remarkable the providence that has reserved this work for missionaries sent forth from this country! And what a motive have we in this fact for still greater diligence in the work which the Lord has assigned us in Western Asia!

Thyatira is two days' journey from Smyrna. It rests upon a rich plain, with low mountains near at hand. It is well watered; and gardens, vineyards and beautiful fields encircle it. Mr. Ladd was continually reminded of the past splendor of this ancient city by the "numerous broken columns," and "fragments of polished and finely chiseled marble," which are seen on every side. The lapsed condition of its

churches is aptly represented by these instructive ruins. The population of the place is supposed to be twelve or fifteen thousand, of whom nearly one-fifth are Greeks. The Armenians are set down as two hundred and fifty in number. The Protestants seem to belong, for the most part, to the former sect. Having endured persecution hitherto in a spirit which has deeply interested the mission in their case, it is hoped that some, at least, have experienced the renewing grace of God. It was with this feeling that Mr. Ladd left Smyrna to visit them; and it will be seen that he was not disappointed.

Immediately on my arrival, I began to examine those of the Protestants who seemed the most likely to be proper persons to be admitted to Christian fellowship; and finally, after all the testimony which I could obtain from others, and by means of private interviews with each individual, I deemed it expedient to organize a church consisting of five members, three of whom are females. Three other persons whom I examined, I thought it advisable to defer for the present; to which no objection was manifested. Another individual, it is hoped, may soon be admitted to the privileges of the church. I spent but one Sabbath at Thyatira. I preached twice, and administered the Lord's Supper to the little flock of Protestant believers, and baptized a child; it being the first time that these ordinances have been administered there among our friends. In the morning I had fourteen hearers, all Protestants, to be relied on as a nucleus for a congregation; and in the afternoon I had twenty-four, most of whom were attentive listeners.

This little community, though it has suffered severe persecutions in time past, is now comparatively free from such trials. Some of the Greeks are, no doubt, at heart as bitter opposers as ever; but they are restrained, since public opinion is turning in favor of the Protestants, who are respected by the Armenians, by large numbers of the Greeks, and by the Mussulmans. A Greek woman, a neighbor of the family with which I lodged, was formerly a violent opposer; but while I was there, she called on this household in the most familiar and friendly manner.

#### *The Prospect.*

Mr. Ladd regards the prospects of this little church as encouraging. In reference to this point he writes as follows:

The Protestants are gradually gain-

ing esteem among the people; and this shows that our doctrines are becoming better understood and more respected, than they have heretofore been. I was told that about a hundred Greeks have openly expressed their conviction that the truth is with us. Though they understand very clearly the great errors of the Greek church, they are still generally deficient in religious knowledge, having had but very little teaching from others; and they are very desirous of being instructed. They are in the condition of those just emerging from darkness, and needing some one to guide them.

The state of feeling and the views prevalent among the Greeks and Armenians at Thyatira afford strong encouragement, that the regular preaching of the truth would soon draw together an enlarged congregation on the Sabbath. Great numbers in both these communions are held very loosely to their present church relations. Many have hitherto been kept from becoming Protestants chiefly by the foolish fears, which still prevail here and in many other places in Asia Minor, that the Russian Emperor will gain the ascendancy in this country,

and will destroy all the Protestant subjects of the Sultan. Then they suppose that a synod will be convened, and will promulgate some new church organization and regulations; in which case they themselves will be ready to adopt whatever religion the synod shall establish, whether Protestant or Greek, or a mixture of both.

The Armenians have one small church and an ignorant priest at Thyatira. But they have so generally become convinced of the errors which are taught by the priest that, as I was told by the Greek Protestants, only five or six church-going Armenians are to be found. Of the rest, many never go to church; others attend very rarely; and they even ridicule the ceremonies performed there. A son of the priest not long ago, either from his own convictions of the truth, or seeing the general disrepute in which his father's office was held, told his father that he must leave the priesthood, or he himself should leave his father's house. As the father did not feel inclined to give up his office, the young man went to a neighboring village, and engaged in business, where he continues to the present time.

## Miscellanies.

### BIBLIOGRAPHICAL NOTICES.

*A Cyclopedia of Missions, containing a comprehensive View of Missionary Operations throughout the World, with geographical Descriptions and Accounts of the social, moral and religious Condition of the People.* By Rev. Harvey Newcomb. New York: Charles Scribner, 145 Nassau Street, 1854. pp. 784.

Mr. Newcomb has performed a valuable service for Christians in this country by sending forth this volume to the churches. Such a work was greatly needed. Inquiries have been made, in all directions, for something that might justly be called a "Hand-book of Missions." Pastors were often embarrassed in preparing themselves for the monthly concert. Laymen wished to become more perfectly acquainted with the various missionary societies, their labors and their success, in different parts of the world. But the book which they wanted, was not to be found, for it had not been written. This Cyclopedia of Missions will do much toward supplying a deficiency which so many have felt.

The plan of the work appears in general from the title page. It is the aim of the author to present "a comprehensive view of missionary

operations throughout the world," describing the agencies employed, the fields occupied, and the results already obtained. In addition to all this, he endeavors to give a large amount of information on a variety of subjects having more or less connection with the missionary enterprise. Hence we have "geographical descriptions, and accounts of the social, moral and religious condition of the people."

"But has this plan been well executed?" "Is the book, on the whole, what it purports to be?" "Does it deserve a place in the libraries of those who would have a general familiarity with the missionary work?" These inquiries may be answered in the affirmative. There are, indeed, some errors and defects, which can easily be corrected, and which will receive due attention, doubtless, before the second edition shall be issued. A perfect hand-book of missions would have contained more on some topics, and less on others. The German missions, for example, should have had a fuller notice, as the author desired and intended. A little compression in certain parts of the volume would not have been amiss. But those who look carefully at the magnitude and difficulties of Mr. Newcomb's under



taking, will pronounce his success decided and most gratifying. He has secured the co-operation of men who were eminently qualified to render him the assistance which he needed; he has been laborious and faithful in his own researches; and as a whole the book must be regarded as one of great value.

It will be found particularly serviceable in giving interest to the monthly concert. Those who communicate missionary intelligence at this meeting, whether ministers or laymen, can hardly afford to be without it. In addition to the stores of information which it contains, it has thirty-two maps, "some of them original, having been drawn by missionaries who have been on the ground," while others were "compiled with much labor." With all these facilities for making the concert interesting and instructive, pastors and others will feel that they have new motives for seeking to develop more fully the missionary spirit in their churches. Is it not so, brethren?

*Life and Letters of the Rev. Daniel Temple, for twenty-three years a Missionary of the American Board of Commissioners for Foreign Missions in Western Asia, by his Son, Rev. Daniel H. Temple. With an Introductory Notice, by Rev. R. S. Storrs, D. D. Boston, Congregational Board of Publication, 1855.*

This volume has not been given to the public for the sake of the dead, but as "a precious offering to the living." The surviving members of the family can never fail, indeed, to cherish and honor the memory of one who proved himself so worthy of their love; but they would not have deemed it wise to prepare a tribute of affection which should have no higher end in view. It is because Mr. Temple was a man of uncommon spirituality, that they have consented to the publication of his *Life and Letters*. Others may be benefited by an example which is so bright and winning, and by words which are so scriptural and Christ-like. Therefore it is that they open their treasures to all who are seeking for "durable riches."

Those who open this volume in the expectation of finding it replete with stirring incidents, will be disappointed. Those who look for a history of high and memorable achievements, will not find it. The life of Mr. Temple was far from being peculiarly eventful. Though earnest and faithful in his work, he had but little of that success as a missionary which can be presented in formal statements. He was called to serve and honor his Master in ways that, for the most part, lie outside of the ordinary duties of a preacher to the Gentiles. But to one who would gladly commune with a mind of rare Christian experience, and study his meditations and exercises for a reflex and abiding influence, this volume will be truly welcome. It should not be perused as we peruse a thrilling narrative. If we would receive

its full savor, we must keep it by us, that we may turn to it morning and evening, or whenever we need a word that shall be "as cold waters to a thirsty soul." So read, it cannot fail to do us good.

The Introductory Notice of Dr. Storrs bears the strongest testimony to the character of Mr. Temple. "Few men have lived," he says, "who have borne more distinctly the impress of the Savior's image." "Others may have been more distinguished by genius, learning, brilliancy, and force of mind, though in these respects no deficiency appeared; but none have been more distinguished by simple and fervid piety, nor by unreserved consecration to the work of the Lord." In speaking of the characteristics of his piety, Dr. Storrs says: "His love of the Bible, though not singular in its kind, was extraordinary in its degree. Literally, it was his meditation by day and by night, the man of his counsel, the guide of his life, and the constant refreshment of his spirit. When not in his hand, it ever lay open on his desk. He studied it as a scholar, pondered it as a disciple, fed upon it as both meat and drink, and regaled himself with its perfumes, as if freshly exhaled from the bowers of Paradise. It dwelt within him richly, and was as living waters perennially welling up and creating beautiful oases in the desert around him. No subject was either so common or abstract, that upon his lips it dwelt not as a heaven-inspired theme, presenting eternal truths vividly to his mind. In common conversation, his language was eminently the language of the Holy Spirit, as his thoughts were the thoughts that dwell in the mind of God; so that one enjoying the privilege of his society, felt himself the companion of a fellow-citizen with all the saints, while listening to the breathings of his piety and devotion."

The following paragraph will show the spirit of the man to whose life this volume introduces us more fully: "Prayer was his habitual occupation. If ever man prayed without ceasing, it was he. Whether silent, or speaking with a friend, whether engaged in grave discussions, or lighter topics of conversation, the spirit of devotion ever shone in his countenance and animated his frame. On no theme did he better love to dwell in sermon, counsel, or free converse with his friends, than communion with his God and Savior. In social and public prayer, the simplicity of his manner, the beauty of his language, the touching aptness of his scriptural quotations and allusions, the tender pathos of his appeals to God's compassions and the wonderful love of Jesus, the humility of his confessions, the gratefulness of his acknowledgments, the importunity of his petitions, the breadth and earnestness of his intercessions, never failed to render the spiritual listener more spiritual, and the most careless bystander solemn. Heaven seemed present,



while he wrestled with the Angel of the Covenant, as though his eye were opened on the invisible world, and as though he were standing amidst scenes of grandeur and purity that no man can

see and live. But his communion with God habitually was like that of a man with his friend, and gave to his face a lustre like that of Moses descending from the mount."

## American Board of Commissioners for Foreign Missions.

### Recent Intelligence.

**GABOON.**—Under date of September 23, Mr. Walker wrote as follows:—"There is much seriousness among the scholars in our school. Some are inquiring; and others are indulging hopes of pardoned sin. God is working far in advance of our faith and faithfulness. One Bakēlē boy is here from Mr. Best's station, who seems to be a real Christian. These are encouraging tokens of the divine favor. But the prospects in the community around us are as black as thickest darkness. Still we are not discouraged. Pray for us that our faith fail not."

On the 24th of October, Mr. Walker used the following language: "The mission has been free from severe sickness for a long time. Those on the Olomb' Ompolo have suffered as little as any. In fact, the interior stations have never suffered from severe sickness. Our friends at Bakēlē are well; and the work there is going on prosperously. Constant wars agitate the people on the Olomb' Ompolo; but the station and the missionaries have been mercifully kept from serious disturbance."

**ZULUS.**—From a letter of Mr. Lewis Grout, dated September 12, the following extract is taken.

A company of sixteen missionaries, six of them ordained, two being teachers, and the rest artisans or common laborers, passed by us some months since from Germany to Zanzibar, to commence a mission at or near that place. But they all returned here a few weeks ago, not being allowed by the Arabians, as report says, to prosecute their plans to the north-east of us. They design to remain in Natal or its neighborhood, and have begun to make arrangements for commencing missionary operations here.

We have had, in our little church and community, a favorable state of religious feeling for some weeks past; and half a dozen persons may be considered as anxious inquirers for the way of life. Our audience on the Sabbath is about a third larger than it has been before for two years.

Under date of September 26 Mr. Wilder described an important project, in its bearings upon the natives of Natal, in the following language:

A plan has been proposed by Mr. Theophilus Shepstone to effect the removal of about two thirds of the colored people now

in Natal beyond its boundaries and jurisdiction. He has lately returned from a successful negotiation with a chief, who dwells on the St. John's river and its tributaries. This chief consents to withdraw his sovereignty from a section of land nearly as large as the present district of Natal, and allow Mr. Shepstone to settle there as supreme chief of all the natives who wish to remove with him. Mr. Shepstone is the son of a Wesleyan missionary; but he is himself a devoted member of the Church of England. He has been most of his life in the public service, and enjoys the confidence and esteem of the English government.

His plan is to remove into the proposed territory, and take with him all the colored inhabitants of Natal who will go voluntarily. Under his government they will be freed from the taxes which press heavily upon them; and Mr. Shepstone intends to govern them, so far as is consistent with humanity, according to native customs and laws. He is to admit missionaries among them, with a select number of white people. He expects that nearly all the inland tribes, who are most powerful, and are most feared by the colonist, will remove with him; and that some of the tribes near the coast will also go with him. He only awaits the sanction of the authorities at home to attempt the carrying out of his scheme. He expects to be salaried by the British government.

The territory which he intends to occupy, extends from the Umzimkulu to the Umzimvubu, (St. John's,) and from the Kahlamba mountains to the sea. You will inquire how this scheme, if executed, will affect our missions. I do not know; nor does any one know at present. So far as we understand the minds of the natives about our stations, they will not be inclined to go from Natal.

**TRIPOLI.**—Mr. and Mrs. Foot set out on their return to this country, in consequence of her dangerous illness; but on the 24th of December, just as they were on the point of reaching New York, she departed this life.

**MADURA.**—On the 14th of October, Mr. Rendall, as secretary of the Madura mission, wrote as follows:

We had a very pleasant meeting last month at Mandahasalie, in connection with the meeting of the Board. You were not forgotten in our prayers. May the Lord grant that his church may be so stirred up,

that you shall have no lack wherewith to strengthen and enlarge your missions! On the Saturday and Sabbath following our simultaneous exercises, religious services were held, at which nearly all the missionaries were present. Four hundred adults, members of Mr. Taylor's congregation, had come together to listen to the Word. Some of them had traveled fifteen miles. The church was not large enough to accommodate so many, and Mr. Taylor had made provision for them in front of his verandah. The sight was most cheering; and it gave the plainest evidence of the power of the gospel.

The present season has been one of great distress to the people of this district. On account of the large quantity of grain that was sent abroad, provisions have been very dear and scarce. Many poor people have suffered; and theft and robbery have been unusually common. It is now also the middle of October; and the rains for this monsoon have not yet commenced. Young paddy plants are dying all around Madura, and the people are fearing for the coming harvest. May the Lord in mercy remember them, although they are so forgetful of him!

Mr. Rendall also says that Mr. Noyes received nineteen adults into the church, in August last from his congregations in the Diudigul valley.

**CRYLON.**—From a letter of Mr. Spaulding, dated October 1, it appears that nine of the boarding school pupils were admitted to the church in July. Their names are as follows:—Mary L. Deming, Catharine Hurd Walley, Harriet Colton, Phebe Cummings, Susan B. Kittredge, Sarah L. Dodd, Hannah M. Blodgett, Maria Douhey, and Rebecca Howard.

Since the 1st of April, the following persons have been married:—Mary L. Nevins to Samuel Buell; Harriet Newell Adams to Payson Elliott; Amanda Caldwell to Charles Wadsworth; Sarah Lyon Maltby to Candar Sooper; Sarah Maria Steele to Knowles; Jane Elizabeth Coe to Anthapally; Elkun Bagby to Daniel Peter; Margaretta Smith to Elisha D. Whittlesy; Ann Rice to M. D. Moore. "These young women," writes Mr. Spaulding, "are more mature in age and education, than any nine who have left in a single year. We might have some hope of great good to the land through their superior education and influence, had we not seen, at home and abroad, how unstable all such hopes are, and how often God chooses the weak and foolish to destroy and confound the strong and the wise."

Mr. Spaulding mentions the death of Mary Seymour, a pupil of the boarding school, and a member of the church. "She bore her illness with much patience, and now, as we trust, sleeps in Jesus." William Tennent, who had been a teacher in the boarding school since 1840, and a member of the Oodooville church since 1831, died of a cancer in the mouth, in August last. "In all his trials he uniformly seemed not only

resigned to the will of God, but to gain spiritual strength as his bodily vigor decreased."

"The out-station at Alleverty," Mr. Spaulding says, "continues to be encouraging, though our catechist, Moses Welch, does not seem to realize all he hoped for. During the prevalence of cholera in that locality, some were disposed to listen to the truth, and a few joined the village congregation; but as soon as the scourge abated they relapsed to their old habits, and are more hopeless than ever. The principal school which we had there last year, was broken up by the cholera, and has not been recommenced. I opened another in March last, however, principally for girls. This is taught by Augusta Anketell, who, when a child, was about eight years in our Oodooville boarding school, and then taken away by her mother, contrary to our wishes. She may yet be a blessing to that village. Besides this we have but one school at Alleverty."

The village congregations for the past six months, Mr. Spaulding thinks, have been less encouraging than formerly. "The people seem more than ever," he says, "absorbed in worldly objects, and more unconcerned about their souls. And our little church has more theology than good works; and our various meetings have more head than heart. On the whole, things look to me darker than usual."

Mr. Smith's report, for the six months ending October 1, does not show any material change at Panditeripo. The number of pupils in the schools has been diminished somewhat by the cholera and small-pox, as also by the famine, "which is very severe in the land." The Word has been preached by Mr. Smith and his native assistants. "Gregorie, the catechist at Choolipoorem, continues at his station, and reports many interesting conversations with the people, who show that they are not wholly at ease, though they often express the greatest contempt for the gospel. The brahmins seem to be much disturbed."

The Romanists are as vigilant and active as ever in their opposition. "Some three months ago, Mrs. Smith established a meeting for the women in the neighborhood. It is held in turn at the houses of the native Christians. At first it was well attended; fifty or sixty adult females were present, beside Christian women and school girls; and once there were seventy. Many heard the word of God with apparent interest. As soon as the Roman Catholic priest heard of it, he gave orders that the Romanists should not attend; and to prevent it he got up some ceremony for their diversion. The meeting is still continued; but the number who attend is much less."

In some of the villages there seems to be more disposition to listen to the gospel. Many will assemble for an hour in the evening, or in the afternoon, and give good attention to the Word. They

seem more willing than formerly to hear the native catechists speak. "But in other villages, there are frequently those present, who come only to make opposition."

Under date of Oct. 5, Mr. Hastings writes from Batticotta seminary as follows: "At our communion season, July 23, three persons were received into the church on profession of their faith. Their names are John Ropes, Abraham Gosman, and Theodore E. Strong, all members of the Second Class. At the close of the term, a class of ten graduated, having completed the full course of study. Their names are, Jacob Abraham, John C. Bacchus, George Beecher, John W. Hyde, William Lyman, Nathaniel Lyon, Daniel Niles, John Niles, and David Seabury. Six of the ten are members of the church, of whom four are the children of Christian parents. Each was presented with a copy of the Jubilee Bible by Mr. Poor, who addressed them in a very interesting and appropriate manner. From the Junior Class, the following persons were dismissed:—Joseph H. Baily, William M. Belden, J. R. Bourne, William J. King, John Wells, H. W. Wheeler. J. W. Bulkley, of the Second Class, received permission to leave the seminary, in order to join the Wesleyan school in Jaffna. A new class of thirty is to be received at the commencement of the next term, which will make the whole number of students one hundred. Two days ago, candidates for the class presented themselves for examination. Sixty-four were examined. Of this number, twenty-three are sons of parents, one or both of whom are Christians."

SHANGHAI.—A letter of Mr. Bridgman, dated October 2, contains the following items of information. "This city is still held by an insurgent party; but the foreign community, including the missionaries, enjoy as large a measure of security as it ever did, protected, not by the Chinese, but by foreign powers. This state of things will, I am inclined to think, become permanent, and so Shanghai will grow up an independent city. Such, it seems to me now, is almost a sure result of current events. At present, very little confidence can be put in the old Manchu government, or in the revolutionists. 'The Breaker has come up;' and we, as you, are anxiously watching the progress of events, feeling sure that the Lord's hand is in these overturnings. Mrs. Bridgman goes quietly on with her little school."

wick, and Mrs. Elizabeth M. Plumer, of Bloomfield, New Jersey, sailed from Boston for Smyrna, in the bark Sultana, Captain Watson. It is expected that Mr. and Mrs. Lyons will join the Syria mission, and that Mr. and Mrs. Plumer will labor in connection with the brethren among the Armenians. Mr. Lyons is a graduate of Williams College, and of the Union Theological Seminary. Mr. Plumer received his classical education at Dartmouth College, and studied theology in the seminary at Princeton.

## DONATIONS,

RECEIVED IN DECEMBER.

### MAINE.

|                                                 |        |
|-------------------------------------------------|--------|
| Cumberland co. Aux. So. D. Evans, Tr.           |        |
| Portland, 3d cong. so. 157,75; m. c. 52,97;     |        |
| wh. cons JOHN CHUTE and JOHN                    |        |
| How II. M.                                      | 210 72 |
| Kennebec co. Conf. of chs. B. Nason, Tr.        |        |
| Augusta, South ch. and so. (of wh. fr. E.       |        |
| A. Nason to cons. Rev. E. B. WEBB an            |        |
| H. M. 50;)                                      | 322 45 |
| Lincoln co. Aux. So. Rev. J. W. Ellingwood, Tr. |        |
| Waldoboro', Cong. ch. 14,53; gent. 5,63;        |        |
| la. 19,84; S. Morse, 10;                        | 50 00  |
| Penobscot co. Aux. So. E. F. Duren, Tr.         |        |
| Bangor, Hammond st. s. s. for                   |        |
| Gaboon m. wh. cons. Mrs. MARY                   |        |
| U. COE an H. M.                                 | 100 00 |
| Bradford, Cong. ch.                             | 3 84   |
| Hampden, do. and so. to cons.                   |        |
| BENJAMIN CROSBY an II. M.                       | 100 00 |
| Patten, E. F.                                   | 5 00   |
| Somerset co. Aux. So. C. Selden, Tr.            |        |
| Solon, M. Bodwell,                              | 8 00   |
| York co. conf. of chs. Rev. G. W. Cressey, Tr.  |        |
| Saco, Mr. and Mrs. P. Eastman,                  | 20 00  |
|                                                 | 820 01 |

|                                           |          |
|-------------------------------------------|----------|
| Calais, Centre ch. and so. m. c. to cons. |          |
| GEORGE DOWNES an II. M. 172,98; s. s.     |          |
| for June Darling, Ceylon, 20; Machias,    |          |
| W. H. Crocker, 25; Searsport, a ship      |          |
| master, 10;                               | 227 98   |
|                                           | 1,047 99 |

### NEW HAMPSHIRE.

|                                            |               |
|--------------------------------------------|---------------|
| Cheshire co. Aux. So. D. Smith, Tr.        |               |
| Fitzwilliam, Gent. 102,48; la. 63,14; m.   |               |
| c. 33,38; s. s. 26; wh. cons. JOHN         |               |
| KIMBALL and WILLIAM LOCKE II. M.           | 225 00        |
| Grafton co. Aux. So.                       |               |
| Bristol, m. c. 13; S. C. 5;                | 18 00         |
| Canaan, m. c.                              | 16 00         |
| Hanover Plain, Ch. and so.                 | 50 00         |
| Lyne, Cong. ch. and so.                    | 141 00—225 00 |
| Hillsboro' co. Aux. So. J. A. Wheat, Tr.   |               |
| Goffstown, Cong. ch.                       | 35 00         |
| Mont Vernon, do.                           | 62 05—97 05   |
| Merrimack co. Aux. So. G. Hutchins, Tr.    |               |
| Chichester, m. c.                          | 15 00         |
| Dunbarton, Cong. ch. and so.               | 23 00         |
| New London, Two little girls,              | 1 00          |
| Pittsfield, J. N. T.                       | 10 00         |
| Warner, Two s. s. classes,                 | 1 41—50 41    |
| Rockingham co. Conf. of chs. F. Grant, Tr. |               |
| Exeter, 1st and 2d chs. m. c.              | 10 30         |
| Kingston, Cong. ch. m. c.                  | 10 00         |
| Northwood, Cong. ch. and so.               | 20 00—40 30   |
| Strafford Conf. of chs. E. J. Lane, Tr.    |               |
| Barnstead, Cong. ch.                       | 6 50          |
| Gihnannton Centre,                         | 43 25         |
| Meredith Village, Mrs. S.                  | 5 00          |
| Wolfboro', Cong. ch. m. c.                 | 18 00—72 75   |
| Sullivan co. Aux. So. E. L. Goddard, Tr.   |               |
| Lempster, A friend,                        | 1 00          |
|                                            | 711 51        |

## Home Proceedings.

### DEPARTURE OF MISSIONARIES.

On the 21st of December, Rev. Jerre Lorenzo Lyons, of Montrose, Pennsylvania, and Mrs. Catharine N. Lyons, of South Berwick, Maine, Rev. Alexander R. Plumer, also of South Ber-



|                                                                                                                                                                   |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| GEORGE F. HUBBARD, H. M.<br>200;) 319,24; la. 118,41; m. c.<br>45,30; 512 95                                                                                      | Buffalo and vic. J. Crocker, Agent.<br>West Aurora, ch. 14 00                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 |
| New Britain, So. ch. 305 80                                                                                                                                       | Chautauque co. Aux. So. S. H. Hungerford, Tr. 5 00                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            |
| Newington, Coll. 151; m. c. 27,58;<br>young la. Eunice so. 40; 218 58                                                                                             | Geneva and vic. G. F. Mowry, Agent.<br>Big Flat, Pres. ch. 16 06                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              |
| Rocky Hill, Gent. and la. (of wh.<br>to cons. HENRY ROBINSON and H.<br>M. 100;) 125 03-1,182 36                                                                   | Gaines, do. 6 00                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              |
| Litchfield co. Aux. So. G. C. Woodruff, Tr.<br>Bridgewater, Cong. so. 75 00                                                                                       | Geneva, W. H. S. 2 00                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         |
| Cornwall, do. 6 00                                                                                                                                                | Ilcester, 1st pres. ch. 17 00                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 |
| Norfolk, do. 210 00                                                                                                                                               | Norwich, Mrs. Warren Newton, to<br>cons. WARREN NEWTON and H. M. 100 00                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       |
| Plymouth, do. 67 00                                                                                                                                               | Prattsburgh, Pres. ch. 75 00                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  |
| Salisbury, do. 126 00                                                                                                                                             | Waterloo, do. 30 00                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           |
| Warren, 4 00                                                                                                                                                      | Willson, do. 16 00—262 06                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     |
| Woodbury, A friend, 4 00—192 00                                                                                                                                   | Monroe co. and vic. E. Ely, Agent.<br>Honeoye Falls, Pres. ch. 20 00                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          |
| Middlesex Asso. E. Southworth, Tr.<br>Centre Brook, La. 31 32                                                                                                     | Nunda, 1st pres. ch. and cong. 38 00                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          |
| Chester, Gent. and la. 73,64; m. c.<br>40,16; 113 80                                                                                                              | Rochester, Fem. miss. prayer meet-<br>ing, 15 00—73 00                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        |
| Deep River, Gent. 25,78; la. 33,19;<br>m. c. 103,47; (of wh. to cons.<br>DAVID EVARTS of Killingworth<br>an H. M. 100;) 162 44                                    | New York and Brooklyn Aux. So. A. Mer-<br>win, Tr.<br>(Of wh. fr. a friend, 25; a lady, 10; Miss<br>I. J. for debt, 10; Mercer st. pres. ch.<br>for a bell in Ceylon, 47,31; Allen st.<br>pres. ch. s. s. 20; Brooklyn, ch. of the<br>Pilgrims, (of wh. fr. WILLIAM W.<br>WICKES, wh. cons. him and Rev.<br>HENRY WICKES of Princeton, Ms. H.<br>M. 150; fr. H. C. Leumas, 50;) 830;<br>Armstrong, juv. miss. so. for Mrs.<br>Bridgman's sch. China, 25; for Miss<br>Fisk's sch. Oroomiah, 25; for William<br>J. Armstrong, Ceylon, 20; for ed. in<br>Madura, 10; for do. in Madras, 50; for<br>a girl in Ceylon, 10; wh. cons. HENRY<br>E. MORRILL of Brooklyn, and Rev.<br>JACOB K. WARNER of Alleghany, H. M.;<br>Elm Place cong. ch. 25; 3d pres. ch.<br>67,56;) 2,288 57 |
| East Haddam, Gent. 28,15; la. 29;<br>m. c. 3,32; 60 47                                                                                                            | Washington co. Aux. So. A. Eldridge, Tr.<br>South Granville, Cong. ch. 8 00                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   |
| Hadlyme, 10 50                                                                                                                                                    | 3,138 04                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      |
| Middle Haddam, Gent. and la. 32;<br>s. s. 2,50; 34 50                                                                                                             | Arkport, C. H. 10; Babylon, M. A. C. 10;<br>Bellport, Cong. s. s. 10; Champion, P. F.<br>H. 5; Cambria, cong. ch. 50; Constantia,<br>H. N. B. 2; Corfu, pres. ch. m. c. 15;<br>Crown Point, 1st cong. ch. and so. 50; E.<br>Bloomfield, Josiah Porter, 163; Eaton,<br>cong. ch. m. c. 5; Jamaica, pres. ch. m. c.<br>7; Johnstown, ch. 13; Rev. E. Garland,<br>12; Mt. Sinai, cong. s. s. 2,50; Rome, 1st<br>pres. ch. 146,26; s. s. 49,75; Somers,<br>pres. ch. m. c. 1,82; s. s. 50c.; South<br>Wales, G. B. 4; Upper Aquebogue, cong.<br>ch. 14; Warrensburg, R. C. C. 6; West<br>Troy, R. D. ch. juv. miss. so. for Oscar H.<br>Gregory and Eliza Ann Tyler, Ceylon, 40;<br>Winfield, cong. ch. 10; Yonkers, pres.<br>ch. m. c. 60; 626 83                                |
| North Lyme, 28,25; m. c. 21; 49 25                                                                                                                                | 3,764 87                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      |
| Millington, Cong. ch. 23 00                                                                                                                                       |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |
| West Chester, do. 31 08—519 36                                                                                                                                    |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |
| New Haven City, F. T. Jarman, Tr.<br>New Haven, North ch. 150; Yale College,<br>16,25; circle of Southern chil. for a<br>sch. at Baghchejuk, Turkey, 1,53; 167 78 |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |
| New Haven co. East, F. T. Jarman, Tr.<br>North Branford, Cong. ch. 35 00                                                                                          |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |
| North Haven, Cong. ch. 71,05;<br>benev. so. 34; 105 05                                                                                                            |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |
| Wallingford, Cong. ch. 54 72—194 77                                                                                                                               |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |
| New Haven co. West, A. Townsend, Jr. Tr.<br>West Haven, Fem. sem. for ed. in Mad-<br>ura, 20 00                                                                   |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |
| Norwich and vic. F. A. Perkins, Tr.<br>Colchester, 1st cong. ch. and so. 169 00                                                                                   |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |
| Tolland co. Aux. So. J. R. Flynt, Tr.<br>Ellington, Cong. ch. and so. 86 00                                                                                       |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |
| Gilead, Gent. 36,13; la. 42,37; 78 50—164 50                                                                                                                      |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |
| Windham co. Aux. So. J. B. Gay, Tr.<br>Abington, Cong. ch. and so. 40 00                                                                                          |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |
| Canterbury, 1st so. 30 76                                                                                                                                         |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |
| Central Village, Ch. and so. 106 50                                                                                                                               |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |
| South Mansfield, 1st do. gent.<br>91,97; la. 67,30; m. c. 25; 184 27—361 53                                                                                       |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |
| 4,611 21                                                                                                                                                          |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |
| Legacies.—Northford, Mrs. Mary Noyes, by<br>Joseph F. Noyes and C. C. Griswold,<br>Ex'ts (prev. rec'd, 3,236,61;) 11 75                                           |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |
| 4,622 96                                                                                                                                                          |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |

## RHODE ISLAND.

Little Compton, Mr. Bane's so. s. s. for Alfred  
Goldsmith, Ceylon, 20; O. Wilbor, 10; 30 00

## NEW YORK.

Board of Foreign Missions in Ref. Dutch ch.  
C. S. Little, New York, Tr.  
Albany, 2d R. D. ch. 50 00  
Cossackie, 2d do. 50 00  
Flatbush, R. D. ch. 50 00  
Flatlands, do. 30 00  
Linlithgo, R. D. ch. 4,36; s. s. 5 83  
1,47; 25 31  
New Blackensack, R. D. ch. 40 25  
New York, R. D. ch. 29th st. 18 86  
Oyster Bay, R. D. ch. 5 00  
Poughkeepsie, Mrs. K. Swift, 11 00  
Plattenville, R. D. ch. 30 00  
Schodack, do. 97 70  
Stuyvesant Landing, R. D. ch. 33 46  
Tarrytown, 2d R. D. ch. 15 00  
Union Village, R. D. ch. 5 00  
Warwick, R. D. ch. indiv. 20 00—487 41  
Westerloo, R. D. ch.

## NEW JERSEY.

Board of For. Miss. in Ref. Dutch ch. C. S.  
Little, Tr.  
Newark, Two little sisters, 1; New Bruns-  
wick, 1st R. D. ch. 74,12; 75 12  
Mendham, Washington Corner, m. c. 10;  
Morristown, 1st pres. ch. (of wh. fr. Mrs.  
Harriet Oliphant for Armenian m. 50;) 161,13; m. c. 101,57; Newark, 1st pres.  
ch. (of wh. fr. John Taylor, 150; W. E.  
Baldwin, 50;) 474,26; 3d pres. ch. 50;  
pres. s. s. wh. and prev. dona. cons. Miss  
ELIZABETH VAN NAGENEN an H. M.  
63,62; W. Bloomfield, pres. ch. 72,39; 934 97  
1,010 09

## PENNSYLVANIA.

Clinton, Luth. and Ger. Ref. s. s. 6 00  
Erie, A friend, to cons. GILES SANFORD an  
H. M. 100 00  
Ilope, s. s. 5 00  
Philadelphia, 1st pres. ch. T. S. to cons.  
CHARLES W. SPARHAWK an H. M. 125;  
Rev. A. Barnes, 100; D. D. 100; S. H.  
Perkins, 100; J. R. Neff, 100; J. Bayard,  
50; J. R. Campbell, 25; J. C. Jones, 25;



## VERMONT.

|                                                                                              |              |
|----------------------------------------------------------------------------------------------|--------------|
| Addison co. Aux. So. A. Wilcox, Tr.                                                          |              |
| Cornwall, Cong. ch. (of wh. fr. m. c. 10,90;) to cous. Rev. J. A. BENT an H. M.              | 50 00        |
| Middlebury, Cong. ch. 119,60; m. c. 25,74; Miss B. Johnson, dec'd, 7;                        | 152 34       |
| Ripton, Cong. ch. and so.                                                                    | 10 00        |
| Vergennes, Cong. ch.                                                                         | 101 50       |
| Weybridge, do.                                                                               | 31 00—317 84 |
| Caledonia co. Conf. of chs. E. Jewett, Tr.                                                   |              |
| Essex, A friend,                                                                             | 3 00         |
| Peacham, Cong. ch. 67; Miss M.'s s. class, 2 83;                                             | 69 83        |
| South Hardwick, D. French, to cons. FORDYCE FRENCH an H. M.                                  | 100 00       |
| St. Johnsbury, South cong. ch. m. c.                                                         | 43 67—216 50 |
| Chittenden co. Aux. So. C. P. Hartt, Tr.                                                     |              |
| Illesburg, Cong. ch.                                                                         | 57 51        |
| Orleans co. Aux. So. H. Hastings, Tr.                                                        |              |
| Albany, A. H. 1; Rev. P. B. 75c.; Craftsbury, m. c. 17; fem. miss. so. 25; Rev. J. N. L. 10; | 1 75         |
| Butland co. Aux. So. J. Barrett, Tr.                                                         |              |
| Chittenden, Coll.                                                                            | 5 00         |
| Rutland, 2; m. c. 46,05;                                                                     | 48 05        |
| Westhaven, Rev. H. R. Hunt,                                                                  | 10 00        |
| W. Rutland, Coll.                                                                            | 10 00—73 05  |
| Windham co. Aux. So. F. Tyler, Tr.                                                           |              |
| Brattleboro', Centre ch. m. c. 39,39; s. s. 10;                                              | 49 39        |
| W. Brattleboro', Cong. ch. m. c.                                                             | 25 72—75 11  |
| Windsor co. Aux. So. J. Steele, Tr.                                                          |              |
| Norwich, s. s.                                                                               | 6 33         |
| Quebec, Cong. ch. and so.                                                                    | 15 00—21 33  |
|                                                                                              | 845 09       |
| Dorset, Cong. ch. 25; Morrisville, do. 20;                                                   | 45 00        |
|                                                                                              | 890 09       |

*Legacies.*—Kirby, Rev. Luther Wood, sen'r, by Luther Wood, Ex'r, wh. cons. LUTHER WOOD, RUFUS WOOD, and ORAMEL F. RUSSELL of St. Johnsbury; CALVIN WOOD, ROGER WOOD, JOSEPH WOOD, JOEL M. WOOD, CALVIN H. WOOD, BENJAMIN WOOD, LUTHER WOOD, Jr. and JOEL WOOD of Kirby; CALVIN W. HARVEY and LUTHER W. RUSSELL of Concord; and JEREMIAH E. GLINES of Lunenburg H. M.—1,000-00  
1,890 09

## MASSACHUSETTS.

|                                                                                                                |              |
|----------------------------------------------------------------------------------------------------------------|--------------|
| Barnstable co. Aux. So. W. Crocker, Tr.                                                                        |              |
| Sandwich, 1st ch. and so. m. c.                                                                                | 32 00        |
| Berkshire co. Aux. So. H. G. Davis, and G. L. Granger, Trs.                                                    |              |
| Pittsfield, Young Lad. Ins. m. c.                                                                              | 8 00         |
| Stockbridge, WILLIAM WHITNEY, wh. and lega. from Electa F. Jones cons. him an H. M.                            | 25 00        |
| Williamstown, 1st cong. ch. and so. m. c. 41; s. s. for James Smedley, Ceylon, 20; Williams coll. m. c. 22,75; | 83 75—116 75 |
| Boston, S. A. Danforth, Agent,                                                                                 | 1,113 61     |
| Essex co.                                                                                                      |              |
| Beverly, S. S. Tracy,                                                                                          | 5 00         |
| Marblehead, 1st cong. Miss B.'s class for ed. in Nestorian m.                                                  | 6 00—11 00   |
| Essex co. North, Aux. So. J. Caldwell, Tr.                                                                     |              |
| Newburyport, Dr. Dinmick's so.                                                                                 | 107 30       |
| West Amesbury,                                                                                                 | 27 00        |
| West Newbury, 2d par.                                                                                          | 16 48—150 78 |
| Hampshire co. Aux. So. J. D. Whitney, Tr.                                                                      |              |
| Amherst, 1st par. Gent. and la. benev. so.                                                                     | 340 61       |
| Easthampton, 1st par. la.                                                                                      | 39 81        |
| Hatfield, Cong. ch. and so.                                                                                    | 174 25       |
| Haydenville, do.                                                                                               | 30 52        |
| Northampton, 1st par. m. c. 31,12; la. 80,70; Edwards ch. 75,75; m. c. 8,21;                                   | 195 73       |
| Plainfield, Cong. ch. m. c.                                                                                    | 11 62        |

|                                                                                                                     |                 |
|---------------------------------------------------------------------------------------------------------------------|-----------------|
| South Amherst, m. c.                                                                                                | 16 00           |
| Southampton, Cong. ch. 60,25; la. benev. asso. 27,72;                                                               | 87 97           |
| South Hadley, J. J. Hayes,                                                                                          | 5 25            |
| Westhampton, Cong. so. 100; la. 13,08;                                                                              | 113 08          |
| Williamsburg, 1st cong. ch. coll. and m. c.                                                                         | 101 00-1,118 99 |
| Harmony Conf. of chs. W. C. Capron, Tr.                                                                             |                 |
| Millbury, 1st cong. ch. 131,54; m. c. 39,27; s. s. miss. asso. 31,69;                                               | 193 50          |
| Upton, Cong. ch. and so.                                                                                            | 61 00           |
| Westboro', Evan. ch. and so. wh. cons. WILLIAM I. EATON an H. M.                                                    | 152 83          |
| Whitinsville, Cong. ch. and so.                                                                                     | 390 00—707 33   |
| Middlesex North and vic. C. Lawrence, Tr.                                                                           |                 |
| Fitchburg, Calv. cong. ch. aud so. m. c.                                                                            | 16 00           |
| Sterling, M. B. Bailey,                                                                                             | 3 00—19 00      |
| Middlesex South.                                                                                                    |                 |
| Sherborn, Evan. so.                                                                                                 | 27 75           |
| Wayland, do. 35,30; m. c. 26,86;                                                                                    | 62 16—89 91     |
| Norfolk co. Aux. So. Rev. T. T. Richmond, Tr.                                                                       |                 |
| East Medway, 1st ch. and so. m. c. wh. and prev. dona. cons. ELBRIDGE CLARK an H. M.                                | 16 88           |
| Medway, Rev. C. Kimball,                                                                                            | 15 00           |
| Roxbury, Eliot ch. and so. gent. 20; m. c. 3,59;                                                                    | 23 59           |
| W. Roxbury, South evan. ch. and so. 44; m. c. 3,33; wh. and prev. dona. cons. Rev. WILLIAM CLARK of Turkey an H. M. | 47 33—102 80    |
| Old Colony Aux. So. H. Coggeshall, Tr.                                                                              |                 |
| Wareham, A friend,                                                                                                  | 4 00            |
| Palestine Miss. So. E. Alden, Tr.                                                                                   |                 |
| Bridgewater, Trin. ch. s. s.                                                                                        | 5 22            |
| Pilgrim Aux. So. J. Robbins, Tr.                                                                                    |                 |
| Kingston, Evan. cong. ch.                                                                                           | 22 63           |
| Marshfield, Mrs. R. R.                                                                                              | 1 00            |
| Plymouth, 2d cong. ch. and so.                                                                                      | 21 05—44 68     |
| Taunton and vic.                                                                                                    |                 |
| Berkley, Fem. cent. so.                                                                                             | 21 82           |
| Worcester co. North, B. Hawkes, Tr.                                                                                 |                 |
| Hubbardston, A. G. Davis,                                                                                           | 20 00           |
|                                                                                                                     | 3,557 82        |

Chelsea, Winnisimmet ch. and so. m. c. 82,46; Broadway ch. and so. m. c. 52,27; E. Cambridge, evan. cong. ch. and so. m. c. 11; Reading, Old South ch. and so. m. c. 52,15; Saugus, cong. ch. and so. m. c. 17,65; Waltham, Mrs. Rebecca Jewett, wh. and prev. dona. cons. Miss MARY R. WHITNEY an H. M. 10; unknown, a fem. friend, 5; Wilkinsonville, W. R. Hill, 10; 240 53

*Legacies.*—Salem, Elizabeth King, by Timothy Lopes, Ex'r, 500; Stockbridge, Electa F. Jones by Wm. Whitney, Admr'r, 75; 575 00  
4,373 35

## CONNECTICUT.

|                                                                                   |               |
|-----------------------------------------------------------------------------------|---------------|
| Fairfield co. East, Aux. So. Rev. L. M. Shepard, Tr.                              |               |
| Bethel, Cong. ch. and so.                                                         | 57 13         |
| Huntington, Gent. 32,12; la. 32,52;                                               | 61 61         |
| Stratford, Cong. s. s.                                                            | 16 67—138 44  |
| Fairfield co. West, Aux. So. C. Marvin, Tr.                                       |               |
| Greenfield, Cong. ch. coll. and m. c. 40 15                                       |               |
| Greenwich, 2d do.                                                                 | 128 00        |
| Norwalk, 1st do. coll. and m. c.                                                  | 167 30—335 45 |
| Hartford co. Aux. So. A. W. Butler, Tr.                                           |               |
| Bristol, Gent. 107,60; la. 4;                                                     | 111 60        |
| East Hartford, 28,67; m. c. 21,76; 50 43                                          |               |
| Hartford, Centre ch. 147; little girls' nite so. 19; I. H. 5; F. F. B. and la. 4; | 175 00        |
| Manchester, 1st ch. and so.                                                       | 401 65        |
| Plainville,                                                                       | 87 15         |
| South Windsor, Wapping so. 33,01; m. c. 7,18;                                     | 40 19—866 02  |
| Hartford co. South, H. S. Ward, Tr.                                               |               |
| Eastbury, la.                                                                     | 20 00         |
| Glastenbury, Gent. (of wh. to cons. EDWARD A. HUBBARD and                         |               |

|                                                                                                                                                                                                                                                                                                     |          |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------|
| T. Roney, 15; J. W. Paul, 15; T. Biddle, 20; indiv. 52; m. c 271,11; ladies, (of wh fr. Mrs. E. P. Wilson to cons. Miss META NEILL PAUL au H. M. 150; fem. s. s. 30;) 607; 3d pres. ch. I. C. Farr, 50; C. Robb, 20; T. C. 10; Mr. W. 10; S. T. 10; H. W. 10; S. W. 10; I. H. 11. 10; indiv. 94,50; | 1,829 61 |
| Williamsport, 2d pres. ch. 100; inf. sch. 5,50;                                                                                                                                                                                                                                                     | 105 50   |
|                                                                                                                                                                                                                                                                                                     | 2,016 11 |

## MARYLAND.

|                                                                                        |        |
|----------------------------------------------------------------------------------------|--------|
| Baltimore, P. E. Thomas, for orphan Ind. chil Seneca m. 100; Taneytown, W. Walker, 10; | 110 00 |
|----------------------------------------------------------------------------------------|--------|

## VIRGINIA.

|                                                         |       |
|---------------------------------------------------------|-------|
| Norfolk, J. D. J. 10; Richmond, Duval st. pres. ch. 40; | 50 00 |
|---------------------------------------------------------|-------|

## NORTH CAROLINA.

|                                                                                                                    |                           |
|--------------------------------------------------------------------------------------------------------------------|---------------------------|
| Salisbury, Mrs. Cairns and chil. for James W. Cairns, Ceylon, Legacy.—Salisbury, Mrs. Mary Adams, hy J. C. Cairns, | 20 00<br>200 00<br>220 00 |
|--------------------------------------------------------------------------------------------------------------------|---------------------------|

## OHIO.

|                                                                                                                                       |               |
|---------------------------------------------------------------------------------------------------------------------------------------|---------------|
| By G. L. Weed.                                                                                                                        |               |
| Cincinnati, Mt. Auburn juv. miss. so. for fem. sch. in Nestorian m. 8; Arthur B. 1; a little girl, 25c.                               | 9 25          |
| Columbus, 2d pres. ch. m. c.                                                                                                          | 7 56          |
| Granville, Cong. ch. (of wh. fr. Mrs. E. for Gaboon m. 2,) 187,34; G. B. and C. T. Johnson, to cons. Rev. THOMAS CORLETT an H. M. 50; | 237 34        |
| Jersey, Pres. ch. 51,19; miss asso. 8,50; s. s. 2,31;                                                                                 | 65 00         |
| Oxford, Mrs. L.                                                                                                                       | 10 00         |
| Putnam, Pres. ch. 79,75; m. c. 10; s. s. 5,70;                                                                                        | 95 45         |
| Troy, 1st pres. ch. fem. miss. asso. (of wh. to cons. CHRISTLY LEFEVRE an H. M. 100;)                                                 | 150 00—574 60 |
| Defiance, Pres. ch. m. c.                                                                                                             | 1 75          |
| Milan, Pres. ch.                                                                                                                      | 40 00         |
| Montgomery, Cong. ch. m. c.                                                                                                           | 5 00—16 75    |
|                                                                                                                                       | 621 35        |

## INDIANA.

|                           |             |
|---------------------------|-------------|
| By G. L. Weed, Tr.        |             |
| Danville, Pres. ch. m. c. | 17 00       |
| Indianapolis, do.         | 16 00—33 00 |
| By Rev. O. P. Hoyt.       |             |
| Lima, 15,12; Ontario, 10; | 25 42       |
|                           | 58 42       |

## ILLINOIS.

|                                                                            |              |
|----------------------------------------------------------------------------|--------------|
| Angusta, Pres. ch. m. c.                                                   | 11 00        |
| Canton, Cong. s. s.                                                        | 20 00        |
| Chicago, A friend,                                                         | 10 00        |
| Como, Cong. ch.                                                            | 3 12         |
| Geneseo, 1st cong. ch. 11,72; s. s. 3,28; ack. in Jan. Hcr. as fr. Geneva. |              |
| Jerseyville,                                                               | 3 50         |
| Princeton, A friend,                                                       | 5 00         |
| Woodburn, Cong. ch. and so. wh. cons. Rev. LORING S. WILLIAMS, an H. M.    | 72 00—124 62 |

## MICHIGAN.

|                     |       |
|---------------------|-------|
| By Rev. O. P. Hoyt. |       |
| Dowagiac,           | 8 90  |
| East Saginaw,       | 3 51  |
| Fentonville,        | 5 50  |
| Flint,              | 51 64 |
| Genesee,            | 2 51  |
| Grand Blanc,        | 5 95  |
| Kalamazoo,          | 50    |

|                                        |              |
|----------------------------------------|--------------|
| Long Lake,                             | 2 00         |
| Pontiac,                               | 30 26        |
| Saginaw City,                          | 40 28        |
| White Lake,                            | 13 80—164 85 |
| By J. S. Farrand, Agent.               |              |
| Detroit, 1st pres. ch.                 | 56 92        |
| Charlotte, B. and N. L.                | 5 00         |
| Detroit, 1st cong. ch. m. c.           | 15 00        |
| Raisin, Cong. ch. and so. 20; s. s. 1; | 21 00—41 00  |
|                                        | 262 77       |

## WISCONSIN.

|                              |            |
|------------------------------|------------|
| Baraboo, Rev. J. Kasson,     | 5 00       |
| Fulton, m. c.                | 8 00       |
| Kenosha, 1st cong. ch. m. c. | 7 00—20 06 |

## IOWA.

|                                       |             |
|---------------------------------------|-------------|
| Burlington, 1st cong. ch.             | 23 90       |
| Davenport, Cong. ch. 66; m. c. 36,62; | 102 62      |
| Montrose, Pres. ch. 20; s. s. 63c.    | 20 63       |
| Ottunway, Cong. ch.                   | 4 00—151 24 |

## MISSOURI.

|                 |      |
|-----------------|------|
| Bowdack, Indiv. | 4 00 |
|-----------------|------|

## TENNESSEE.

|                                               |       |
|-----------------------------------------------|-------|
| Blountville, Sam'l Rhea, 25; Mrs. F. Rhea, 3; | 28 00 |
|-----------------------------------------------|-------|

## LOUISIANA.

|                            |       |
|----------------------------|-------|
| New Orleans, J. S. Walton, | 10 00 |
|----------------------------|-------|

## IN FOREIGN LANDS, &amp;c.

|                                                                                        |        |
|----------------------------------------------------------------------------------------|--------|
| Constantinople, Mrs. S. C. 11.                                                         | 27 33  |
| Eaton, C. W. Cong. ch. m. c.                                                           | 20 00  |
| England, Henly-on-Thames, Rev. William Fyvie, wh. cons. EDWARD FVIE an H. M.           | 117 64 |
| Madura, ind. A missionary,                                                             | 10 00  |
| St. Catharines C. W. ch.                                                               | 45 00  |
| Shipton, C. E. Mrs. W 4; widow's mite, 2; N. W. W. 1; A. W. 1; R. R. 50c.; A. M. 2,50; | 11 00  |
|                                                                                        | 230 97 |

|                                 |             |
|---------------------------------|-------------|
| Donations received in December, | 19,601 59   |
| Legacies,                       | 1,786 75    |
|                                 | \$21,388 34 |

|                                           |             |
|-------------------------------------------|-------------|
| 3 TOTAL from August 1st to December 31st, | \$88,761 39 |
|-------------------------------------------|-------------|

## CHILDREN'S FUND FOR EDUCATING HEATHEN CHILDREN.

|                              |          |
|------------------------------|----------|
| Amount received in December, | \$721 41 |
|------------------------------|----------|

## DONATIONS IN CLOTHING, &amp;c.

|                                                                                                                                                                                                                  |       |
|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------|
| Conway, Ms. A barrel, fr. la. benev. so. for Mr. Riggs, Dakota m.                                                                                                                                                |       |
| Killingworth, Ct. A box of seeds, fr. a friend, for Choc. m.                                                                                                                                                     | 8 96  |
| Newton Centre, Ms. A barrel, fr. 1st cong. so. la. and s. s. for Miss Denny and her sch. Cher. m.                                                                                                                | 30 00 |
| New York City, Comprehensive Com. fr. Miss Mary M. Maynard, for Stephen Khachadooryan, Broosa; shirting fr. C. Ludington for Rev. C. Hamlin; a box of medicine, fr. S. P. Fitch for Mr. Ireland, So. Africa, 20. |       |
| Southampton, Ms. Sheets and pillow cases, fr. Mrs. P. Strong.                                                                                                                                                    |       |
| South Hadley, Ms. A box, fr. Mt. Holyoke fem. sem. for sem. at Oodooville.                                                                                                                                       |       |
| St. Johnsbury, Vt. A grocer's scale, fr. E. & T. Fairbanks & Co. for Tocat miss. Turkey.                                                                                                                         |       |
| Thetford, Vt. Two barrels fr. juv. sew. so. for Miss Denny, Cher. miss.                                                                                                                                          |       |



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